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HISTORY OF THE
DUBLIN CATHOLIC CEMETERIES.

HISTORY OF
THE DUBLIN

Catholic . .

Cemeteries

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TORONTO

By
WILLIAM J. FITZPATRICK, LL.D.

Continued and Edited by his Son, under the direction
of a Sub-Committee of the Board.

Dublin

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THE FOUNDER OF THE CATHOLIC CEMETERIES

NOTE.

Reference is made in Chapter IV. to notes on Curran, and in Chapter V. to a letter from Leyne to O'Connell, being in Appendix, both notes and letter have been omitted, however.

The monument to Most Rev. Dr. Duggan, Bishop of Clonfert (p. 210), was designed by W. H. Byrne, Archt., and sculptured by Edward O'Shea, Kilkenny.

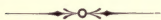
The monument over Mr. James Spring's vault (p. 224) was executed by Hogan, Rome.

Photos. by

W. LAWRENCE & SON,

5, 6, & 7 Upper Sackville St., Dublin.

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PREFACE

THIS handbook has been compiled from the archives of the Catholic Cemeteries' Committee and other authentic sources.

It was commenced by a member of the Committee, Mr. W. J. FitzPatrick, LL.D., and carried on by him up to his lamented decease in 1895.

It has since been revised from the beginning, and brought down to the present year (1900), by a Sub-Committee of the Cemeteries' Board, aided by Mr. Gerald P. FitzPatrick, son of the late Mr. W. J. FitzPatrick.

BOARD ROOM,
4, RUTLAND SQUARE,
August, 1900.



THE MALONE MONUMENT, CHAPEL CIRCLE, GLASNEVIN CEMETERY
(See page 37)



HISTORY OF THE DUBLIN CATHOLIC CEMETERIES.

CHAPTER I.

THE ivy-mantled walls of the ruined churches of Ireland, which form familiar and picturesque objects throughout the country, serve to fix the period when the old Catholic burial-grounds passed into Protestant hands. From the time of the Reformation, Roman Catholics possessed no cemeteries for their dead, and burials could alone take place in Protestant churchyards—thus largely increasing the revenue of the parson, already rich in tithes, from a flock for whom he did not minister. Daniel O'Connell, when examined on the state of Ireland, in 1825, mentioned that, to evade a rule which prohibited the Catholic burial service in cemeteries under Protestant control, it was not unusual to place a piece of clay in the coffin ere it left the house of mourning and there recite the prayers prescribed to be said at the grave. The churchyard most used by the Dublin Catholics in penal times was that of St. James's, and it is recorded by the Rev. James Whitelaw* that the Pope, on St. James's Day, offered up a Pontifical Mass in Rome for the repose of the Catholic dead buried in the graveyard just named.

* "Essay on the Population of Dublin," by Rev. J. Whitelaw, M.R.I.A., Vicar of St. Catherine's; Dublin, 1805.

And for two hundred years "Papists," rich and poor, priest and peasant, continued to swell the hill on the side of which the church of the minority raised its high head.*

Another ancient churchyard to which deceased members of the proscribed faith were frequently conveyed was that of St. Kevin. Here Archbishop Dermot O'Hurley, after having been tortured to death by order of the Privy Council (A.D. 1584), was consigned to rest, and throughout succeeding generations hundreds of his co-religionists ambitioned to mingle their clay with a martyr's dust.

Among the tombs in St. Kevin's is a handsome monument dedicated to the Rev. Father John Austin, the distinguished Jesuit; another was erected by the family of Thomas Moore, "the Bard of Erin," and a stone of tabular shape, dated 1817, records that John Keogh, the leader of the Irish Catholics previous to O'Connell, sleeps, "after life's fitful fever," beneath.

In 1823, a series of slights which had latterly been offered to the Catholics reached its height when Archdeacon Blake, in St. Kevin's churchyard, was rudely interrupted while offering a prayer over the grave of Mr. Arthur D'Arcy, a prominent citizen of Dublin, and brother of Mr. John D'Arcy, D.L., afterwards Lord Mayor. He had been a very charitable and popular man, and his sudden death, by a fall from his horse, excited much sympathy. The muster at his funeral was naturally large. Priests, wearing scarfs and hat-bands, walked in solemn procession up the lane by which the churchyard is reached from Kevin Street. On approaching the grave they gradually encircled it, so as to recite the "De Profundis" and other prayers usual on such occasions. All persons in attendance stood uncovered, and the Rev. Michael Blake, Vicar-General, was about to speak when—but he must be allowed to tell his own tale.

"I did nothing," writes Dr. Blake, afterwards Bishop of Dromore; "nothing which any layman might not lawfully do—nothing which has not been done by Catholic clergymen and Catholic laymen under the administration of the most bigoted prelates, and during the most persecuting periods of former times.

"Yielding to the request of a near and venerable relative

* O'Keefe, the dramatist, mentions in his "Recollections" (I. : 22 : '47) that on St. James's Day the friends of those buried in this churchyard dressed the graves with flowers, chaplets, cut-paper ornaments, and pious sentiments in writing.

of the deceased, I took off my hat to assuage by a short condoling prayer the sorrows of the living—to implore perpetual rest and peace for the departed soul; and at this moment, and without any other provocation, an order of Dr. Magee, the Protestant Archbishop, was rung in my ear, that I must not offer any prayer over that grave! Gracious heavens! is there a country in the universe so degraded as Ireland?”

Dr. Blake goes on to say that, to avoid any unseemly disturbance which might arise out of indignation likely to be excited by this interference, he mentioned in a low voice to the few afflicted friends who were immediately at his side or before him, that he had been warned, on the authority of the Protestant Archbishop, not to say any prayers there; he recommended, at the same time, that, as the Catholics present could not conform to their usual custom without appearing to resist authority, each one would offer his prayer for the deceased silently; and he expressed a hope that their resignation under the unexpected additional trial would render their prayers more acceptable before God.

Dr. Blake's immediate companions at the grave were tranquillised by these words; and his prudent line of conduct prevented the large concourse who attended the funeral from knowing of the transaction until all danger resulting from excited feelings had passed away. The priests led the way, in the same order that they had entered, and in a few moments the sexton stood in solitary possession.

A Protestant who was present addressed to the *Freeman's Journal*, of September 10th, 1824, a letter of warm protest and sympathy.

Thanks to Dr. Blake and his sympathisers, a deep impression was produced. It had long been believed that an Act of Parliament stood in the way of any reform of the grievance; but O'Connell declared that he would “drive a coach-and-six” through it. His first move was to galvanise into vitality the Catholic Association, which, under the name of the Catholic Committee, had been suppressed some years before by Lord Whitworth, when Viceroy. The resuscitated body met in a room over the book shop of Mr. Coyne, of Capel Street—a well-known Catholic publisher—and the difficulty of obtaining a “quorum” of ten was on one occasion overcome by the “Agitator” running down to the shop and forcing two priests, then engaged in buying some theological books, and who, as clerics, were *ex-officio* members, to accompany him to the meeting.

Some trouble had arisen in St. James's churchyard as well as in St. Kevin's, and O'Connell, on 1st November, 1823, made reference to the circumstance. He was told, he said, that the minister claimed it as his "freehold"; but he had yet to learn whether that gentleman could plough it up, and sow turnips and other vegetables in it. Yet he doubted whether such an occupation would be as productive as *sowing Papists*, for the "freehold" of St. James's, he was informed, produced to the minister nearly £2000 a year. He urged, in conclusion, that the only means by which the Catholics could get rid of such annoyance would be "to form an association for the purchase of ground, to serve as an asylum where their bones could be deposited, with the forms of Christian burial, without fear of insult, and where the Irish Catholics might enjoy the exercise of a religious ceremony of which they only, of the whole Christian world, were deprived." The Committee was formed, with O'Connell himself as chairman.

On 10th November, 1823, O'Connell dealt with the painful incident which had taken place during Mr. D'Arcy's obsequies at St. Kevin's:—

"He had looked into the law authorities, and he was happy to inform the meeting that neither by the common, statute, nor ecclesiastical laws were there any obstacles opposed to their having a piece of ground where their remains might be deposited without the eternal recurrence of insult, to which they were at present subject. He did not wish to make it exclusively Catholic; for as the Catholics were desirous not to be separated in this life from their brethren of other persuasions, neither did they wish to be divided from them in their passage from this to another world. It was intended to be open to the deceased of every sect, where perfect freedom of religious rites might console the living, and, according to his creed, assist the dead. The knowledge that those rites would be obtained might render death itself less terrible to those who knew that even at the grave they are prevented by sectarian intolerance. The fact was very well known, and felt, that burial fees were excessively exorbitant. In the case of Mr. D'Arcy, his friends paid *ten pounds* burial fees, for which, indeed, they had the privilege of seeing his remains insulted. The immense revenues arising from that source of emolument the Catholics might divert from the pockets of their opponents. Those revenues might be applied to the liquidation of the necessary expenses in the first instance, and the surplus go to the formation

of a fund for the support of Catholic and other charities—a consideration which could not fail to be grateful to the benevolent mind, and soothe the agonies of a sick-bed. There was no legal obstacle to carrying their object into effect; there was nothing to prevent their having a burying-ground out of the precincts of a town. It was true, there was a statute preventing the opening of a new burying-ground within the city, but that had no relation to particular religious sects. For very obvious reasons, it applied to objects of health, and no clergyman could complain of that diminution of his revenues. In the reign of King James I., a clergyman, in a parish in London, brought an action against the friends of a person who died in his parish, but was buried in another, when it was decided by the Ecclesiastical Court that the suit should not go on, and the Court of King's Bench granted a prohibition against the suit. He had reason to know that some very respectable and influential persons interested themselves in the present project, in order to prevent, as much as lay in their power, that constant irritation which it was the object of their enemies to create. One gentleman had waited upon him (Mr. O'Connell), and had offered him the *fee-simple of twenty acres* of common near Clondalkin, and that there might be attached a chapel, where the dead in that burying-ground would be prayed for, and around the ground might be built a wall, and with the constant watching of a sufficient number of persons, the remains of mortality would be secured from being disturbed; and as the law gives the power they could find no difficulty in getting sixty or seventy persons to subscribe £50 each, at the highest interest, for the purpose of enclosing the ground, building the chapel, etc.; and that sum it will not be necessary to pay but by instalments, and as they may be wanted, and the revenue of the ground could be handed over as a security. Even as a trading speculation, he conceived there would be no difficulty in obtaining a sufficient number of persons to undertake the speculation, when, if it be true, that a single churchyard in Dublin produces £2000 a year, and paid by nine-tenths of the inhabitants of Dublin, the establishment he conceived would have the effect of diminishing that revenue which was not at present employed as it ought to be, and a certainty of directing it to meritorious purposes. The origin of churchyard fees was not a little curious, when it was sought to exclude the Catholics from those privileges established by their ancestors. In Catholic times, the Canon Law guarded against the payment of

churchyard fees, and they were considered an imposition ; but monasteries having churchyards attached to them, persons when dying, directed that they should be buried in them, and left money in order to have themselves prayed for. But at the "Reformation" the monasteries were abolished, and the fees were continued, and even Dr. Magee was content to receive those monastic dues, handed down by a so-called reformation, which leaves the taxes, yet takes the value." He concluded by moving the appointment of a committee of five to adopt measures for carrying into effect the establishment of a general burying-ground ; and a committee was appointed accordingly.

In the course of the discussion a not uninteresting fact was mentioned, namely, the disapproval expressed by the Marquis Wellesley (then Lord Lieutenant) of Dr. Magee's order, and of the Viceroy's desire to alleviate Catholic grievances by a full and impartial administration of law and justice. These declarations, coupled with the fact that he had married a Catholic wife, made Lord Wellesley most unpopular with the Orangemen, who, for a long time, had had everything their own way in Dublin. He was publicly insulted, and received all but personal violence at their hands. Protracted law proceedings, consequent on the "Bottle-throwing Riot," are very familiar to students of the time.

The impression created by the protest of the usually placid Dr. Blake soon extended to England. His letter was transferred to the columns of the *Courier*, an influential London print, and able leaders appeared in the *Globe*, the *Traveller*, and the *Morning Post*, urging that Roman Catholics and every denomination of worshipping Christians should be allowed to perform that mode of ceremony over the remains of their departed friends which accorded best with the dictates of their conscience.

The Viceroy's views, and the expression of enlightened Protestant opinion, proved most consolatory to the ruffled spirit which illiberal action had aroused.

A case for the opinion of Daniel O'Connell, as Counsel, was finally laid before him : and his reply is a document too important not to receive due record here.

"There is no statute in law," he writes, "preventing a Catholic priest from praying for a deceased Catholic in a churchyard. The mistake on this subject originates in a misapprehension (frequently a wilful one) of the statute of the 21st and 22nd of the late King, cap. 24, sec. 8. But that section

contains no prohibition. It is not, in itself, any enactment of a positive or affirmative nature. It operates merely by way of exception, and it simply *deprives* such Catholic priest as may *officiate at a funeral in a church or churchyard* of the benefits conferred by that Act. Now, no Catholic priest does, at present, want the benefit of that Act at all. It is, in truth, now a dead letter, remaining, with much similar lumber, on the Statute Book, creating no rights, constituting no privations, useless in its enactments, nugatory in its exceptions.

“The next question asked me is, whether the praying for the dead by a Catholic priest at a funeral or in a churchyard is prohibited by the common law? My answer is, that it is not. The Catholic religion had pre-existence in the common law; it was adopted into the common law as part and parcel of that law. So the law continued until what is called the Reformation, in the reign of Henry VIII. The Catholic religion being thus part and parcel of the common law, it follows necessarily that praying for the dead could not be prohibited, either at funerals, in churchyards, or elsewhere. On the contrary, it was at common law part of the duty of the priest, and he was bound to pray for the dead at funerals or in churchyards. And it was reciprocally one of the rights of the King’s subjects, at common law, to have prayers said for the dead by Catholic priests at funerals and in churchyards. Thus, such prayers not being prohibited, but, on the contrary, being enjoined at common law, and there being no statute to forbid such praying, it follows, as a matter of course, that no Catholic priest can be *legally* prevented from praying for a deceased Catholic at a funeral or in a churchyard.

“The next question turns upon the mode of redress, should a Catholic priest be prevented from thus officiating. As to that, I am of opinion, (but with some doubt), that an action would lie at the suit of the executors of the deceased against any person who prevented a Catholic priest from praying in the churchyard over the body of their testator. But, as I am unwilling to advise litigation where it may be avoided, I think the best remedy would be founded in the peaceful, but determined, assertion of the right. Let the friends of the deceased peaceably surround the priest and the body during the service; let any violence which may arise come from the preventing parties, and then the individuals to whom that violence may be used will have a distinct right of action, or may proceed by indictment against the persons who use force. In many counties

there may be the natural and usual apprehension that the magistrates, *tinged* (to speak moderately) with orange, may not do strict justice to the Catholics on an occasion of this sort; in every such case the indictment, as soon as found, should be removed by *certiorari* into the King's Bench, where everybody is sure of meeting impartial justice. If grand juries, acting on a *similar* bad feeling, throw out the bills of indictment, the Court of King's Bench, upon making out, by affidavit, a proper case for that purpose, will grant a criminal information.

"Thus it will be found that there are abundant means for the Catholics to maintain this, their undoubted right. I am decidedly of opinion that it ought to be asserted. The Catholics may as well at once abandon the tombs of their fathers and relatives, as submit to the petty and tyrannical bigotry which now seeks, unjustly and illegally, to deprive them, at moments of the greatest and most bitter sorrow, of the awful but melancholy consolations of their religion.

"I therefore repeat my decided opinion, that the Catholics have a right to these prayers, and that such right should be exerted with determination, but peaceably, and without any illegal violence whatever.

"DANIEL O'CONNELL."

On November 17, 1823, the Committee of the Catholic Association, which had undertaken to prepare a report, duly presented that document.

It so happened, and was incidentally mentioned, that on that day the funeral of a highly-distinguished priest, the Very Rev. Dr. Hamill, V.G., Dean of Dublin, had wended its way to the Protestant graveyard of St. James's, and that the priests who followed his remains, from a desire to avoid creating discontent amongst the vast multitude present, had not attempted to read the prayers in the churchyard, but did so while in the street.

The report meanwhile went on to say:—

"Your committee have diligently attended to the duty committed to them. They have entered zealously into the views of the Association. They have felt it a pleasing duty to assist in calming the public mind, agitated by a species of persecution, novel in its nature, and afflicting in its application. They have been desirous to take away this new subject of irritation, which has been unhappily introduced in our times, as if the Catholics were not already sufficiently afflicted, and as if it were not deemed sufficient to oppress and degrade the living, without offering insult and outrage to the dead.

“We have been deeply anxious to obviate this new source of animosity and resentment. Our first wish has ever been to reconcile our countrymen of all denominations. We wish to live on terms of amity and affection with our brother Protestant fellow-countrymen. We earnestly desire to be united with them in our lives, and not to be separated from them in death. But there is a spirit abroad. Men, who call themselves ministers of the God of Charity, and who receive the good things of this world in abundance for making that profession, have clothed themselves in the garb of Discord, and have exercised ingenuity in order to discover a new method of outraging the feelings of a religious and faithful people. They have gone beyond the letter, or even the spirit of the Penal Code, and have found out another mode of persecution, which the laws of man cannot sanction, and the laws of charity must condemn.

“Under these circumstances we have felt it our duty, as faithful subjects, anxious to maintain public peace and private tranquility, to devise means of avoiding these occasions of irritation or insolence. The genius of bigotry has deprived us, in this our native land, of our fair and just share in the administration of municipal and public trusts. We have been, and are, unjustly deprived of our station as freemen, because of our adherence to the religion of our ancestors; and now we are obliged to quit the tombs of these ancestors, and abandon the melancholy consolation of laying our bones with theirs, and relinquish all hope of ever resting in the same spot with them, because of our anxiety to preserve peace and avoid the occasions of ill-will, of hatred, and of strife.

“Animated by these sentiments, your Committee has entered upon the performance of its duties. It is enabled, with confidence, to state:

“1st.—That there are no legal obstacles to prevent the Catholics from acquiring two or more tracts of land in the vicinage of Dublin, for the purpose of converting them into burying-grounds.

“2nd.—That there are no practical difficulties in the way of procuring sufficient quantities of land for this purpose.

“Your committee next beg leave to recommend to the Association, either to continue the present committee, with augmented members, or to appoint a new and enlarged committee, in order to carry into practical effect the present project.

“We take leave to suggest that the new committee should

be directed to solicit, in the most respectful manner, the co-operation of His Grace the Archbishop, the Most Rev. Dr. Murray, and of the Catholic rectors of the several parishes in this city, and to arrange with those reverend personages the best mode of raising the necessary funds, and of appointing proper trustees, and of arranging all the details which will be found necessary to effectuate our purpose with expedition and security.

"As we have reason to be convinced that the necessary funds can be easily procured, we deem it right to suggest that the committee should be authorised immediately to advertise for quantities of land, in parcels of not less than two and not more than three acres; such parcels to be all situate within two miles in any direction of the Castle of Dublin. And this we respectfully submit as our report.

"DANIEL O'CONNELL,
"15th November, 1823."

"Chairman."

Archbishop Murray did not hesitate to act in accordance with O'Connell's appeal. At a meeting of the Catholic clergy of Dublin, on 23rd April, 1824, he took the chair. After adverting to some passages in a letter signed "W. Dublin," which had been recently read in the House of Lords, a resolution went on to declare that at Mr. D'Arcy's funeral nothing whatever was attempted different from the practice which had been followed under the episcopate of Dr. Magee's predecessor. "That, in every case in which we have been present at the interment of Catholics in Protestant churchyards, within the city of Dublin, the invariable practice, until the late unfortunate interruption in St. Kevin's, was, that one of the clergy recited at the grave a form of prayer for the soul of the deceased; that the remaining clergy, if more than one were present, and sometimes the laity, joined in the responses to this prayer; and that during the recital of it, both the Catholic clergy and laity remained with their heads uncovered, in a way that would be likely to attract the notice of all present."

These very moderate resolutions were thereupon signed by Dr. Murray, his Vicars-General, and fifty-two other clerics, supplemented by an expression of their readiness to attest the facts asserted in a court of justice, upon oath, if so required by any lawful authority.

Richard Lalor Shiel—afterwards British Minister at Florence—belonged, with Woulfe, to the more moderate section of

Catholic orators who had supported the veto. He declared, in reference to the foregoing resolutions, that they gave expression to all that could be said on the subject with a potency and strength, and withal, in language so dignified and temperate, that they furnished, not only to the Catholic body, but to the whole community, an admirable example of Christian toleration and forbearance, and exhibited those essentials to the character of a Christian teacher recommended in Scripture, "the wisdom of the serpent with the meekness of the dove," whilst those of their opponents were remarkable but for one of those qualifications. Neither the dove nor the serpent were compelled to supply one important essential. The organization for a reform of the burial law needed funds, and four men took the initiative by each subscribing £100. The hardship in question having been brought before Parliament, Mr. Peel sought, as it would seem, to beat the Agitator with his own weapons; and with a levity hardly becoming in a man of his status, ridiculed the alleged grievance as "a *grave* subject." A Bill had been brought into Parliament dealing with burials; but so weak and flabby that the bishops and clergy of the establishment set it at naught, and armed themselves with a disused statute which prescribed to "the parson" the duty of reading the Church service over the grave. The tone adopted by Peel—and the determination of the Irish parsons to cling to what they conceived to be their rights—disheartened not a few of those who had previously hoped for redress. The Rev. J. F. L'Estrange opened a correspondence with O'Connell, who lost no time in re-assuring him:—

"MY DEAREST FRIEND,—It is perfectly legal for any sect of Christians to have separate burial grounds. The Catholics have a kind of pre-eminent right to this privilege. At common law, when the Catholic religion was part and parcel of the Constitution, they had undoubtedly this right. It has not been taken away by any statute whatsoever. There is a vulgar error which attributes this right to merely unenclosed churchyards. They are equally legal, whether enclosed or not. It is advisable to have a chapel adjacent to each burial-ground, but it is not necessary. The legal right is not affected thereby; but the vicinage of a church affords a more legitimate opportunity of celebrating the burial service with suitable solemnity and religion. Thus you will find no legal obstacle whatever to the plan of Catholic burial-grounds. Believe me, &c.,

"DANIEL O'CONNELL."

There was no more energetic worker on behalf of Burial Reform than a young barrister named Bric. He drew up a petition to Parliament for the redress of the burial grievances and other hardships, and closed a promising career almost on the spot now covered by the graves of Glasnevin Cemetery. Challenged to a duel by a political opponent, both met in a field at Glasnevin, and Bric fell, mortally wounded, into the arms of Mr. (subsequently Sir John) Nugent, M.D., who, with others, had joined the combatants on the ground, in the grey dawn of a December morning.



CHAPTER II.

ON 17th May, 1824, O'Connell censured, in characteristically caustic terms, the conduct of Archbishop Magee with respect to Catholic burials. He referred to a transaction which took place in 1818, at Cork, of which diocese Dr. Magee was then Dean; noticed some recent cases of hardship as regards burials in Derry and Limerick, and referred to the example of the Rev. Sir Richard Lees, as proofs of the length to which blind prejudice will lead otherwise genial men. On the Bishop of Limerick, Dr. Jebb, he pronounced a high eulogium.

Meanwhile, the Viceroy, Lord Wellesley, wrote a strong letter to the English Cabinet, urging that an Act for the easement of burials should be passed. Mr. Plunket, Mr. Brougham, Sir John Newport, Mr. Abercrombie, afterwards Speaker, spoke favourably to the point: while O'Connell—watchful of the interests of Nonconformists—urged their claims not less zealously than his own. Sir John Newport, of Waterford, had been a true friend to Ireland, but he lived to see these services forgotten. Lord Monteagle, in 1855, said: "In visiting Waterford the other day, I was unable to find even a tablet bearing the honoured name of Newport." Died 1843, ætat 87.

The Bill was passed; but it proved illusory in correcting the evil, or, at least, the hardship, which Dr. Blake had deplored. On turning over the dusty files of the newspapers of that day, this fact becomes clear. After the lapse of three years, O'Connell is found stating, at the Catholic Association, on Saturday, October the 27th, 1827: "There was no statute law respecting burials previous to that so ludicrously

called the '*Easement of Burials Bill*.' Before, as it stood at common law, there existed no restriction whatever upon the right of interment—there was no obstruction whatever to any prayers pronounced by any person over the deceased at the place of interment, and, above all, the Catholic clergy were not impeded in the performance of that sacred duty by the common law, for the Catholic religion, as we all know, once formed a part and parcel of the common law of the land. There existed, then, no statute law on the subject till the passing of the *Easement of Burials Bill*. I make the assertion advisedly and emphatically. At the time when that Bill was in its progress through Parliament, I published a letter in the papers in which I challenged any lawyer to prove the existence of any previous law which destroyed the right enjoyed by the Catholic clergy, at common law, to officiate over the dead at the place of interment. That challenge was published in the Irish and English papers, and to this day it has never been answered—for this simple reason, that no previous law ever existed on the subject. The *Easement of Burials Bill*, as it is facetiously denominated, originated with Lord Plunket. I consider Lord Plunket as one of the firmest and strongest supporters of the Established Church. By that Bill he conferred upon the Established clergy great and additional powers, and he increased their revenues to an enormous amount by the late Vestry Bill. In my conscience, then, I believe Lord Plunket to be the greatest support of the Established Church in this country. If I were to select a man whom, in an emphatic and particular manner, I should denominate as the bulwark of the Irish Church Establishment, there is no name I would put above that of Lord Plunket."

But it must be remembered that Lord Plunket, in speeches few and famous, favoured Catholic Emancipation, and the remainder of O'Connell's speech dealt with him in a different tone. This sequel is sufficiently curious to claim permanent record at our hands, and the reader will find it in the Appendix. Those who knew the close ties by which Plunket was attached to Archbishop Magee could not well expect him to take a course hostile to the policy of that eminent prelate. They had been born under the same roof in Enniskillen, for a time occupied the same cradle, were nurtured from the same breast, studied in the same school; and afterwards, when each had attained the head of his respective profession, both lived in Stephen's Green, Dublin, in houses similarly situated to that in which

they were born—under one roof, but divided by a party wall.*

A reform of the hardships attendant on burial formed but a small part of the work which O'Connell mapped out for the Catholic Association, and this received a check by the threatened suppression of that body, as foreshadowed by some ominous words in the King's Speech at the opening of Parliament in 1825. But, although matters of more pressing import received prominent attention from the Association, the work in relation to burial was not relinquished. All agreed that a Catholic cemetery ~~had become~~ a necessity. The ancient Romans wished that their tombs might rise near some great artery of human activity, and the Romans of a later time were much of the same mind. A committee which had been appointed to secure a site near the outskirts of Dublin held periodic sittings; but for some time little came of their labour. Long after Catholics had become legally eligible to acquire landed property in fee, an indisposition was shown to accept any proposal emanating from that source. Several overtures for land had been made and failed, until at last, at the instance of Mathias O'Kelly, a kindly Protestant took the matter in hand. The genial summer of 1828 bore fruit, in more ways than one, for the solace of those who had suffered long. A tract of land near Kilmainham, over-looking the Phoenix Park, close to the Richmond Barracks, in the suburbs of Dublin, and situated on a rising ground, near the south side of the Liffey, was secured. At the meeting of the Catholic Association on the 7th of June, 1828, a report was brought up and, on the motion of Patrick Costello, adopted, while Daniel O'Connell took the modest part of seconding it:—

“In rendering an account of the duties imposed on them,” it goes on to say, “your committee beg to inform the Association that they have completed their labours by nominating His Grace the Catholic Archbishop of Dublin; the Very Rev. Dr. Coleman, V.G. and P.P.; the Very Rev. Dean Lube, P.P.; Daniel O'Connell, Nicholas Mahon, and Christopher Fitzsimon, Esqrs., to be trustees for the burial-grounds, and have nominated Thomas Dwyer, John Reynolds, Michael Walsh, D. J. J. Magee, John Redmond, Marcus Hickey, Kean Smith, Lawrence Finn, M. J. O'Kelly, Michael Spratt, James Moran, Timothy

* See “Life of Archbishop Magee,” prefixed to “Sermons on The Atonement,” by Very Rev. Arthur Kenny, Dean of Achonry; see also Will’s “Illustrious Irishmen,” Vol. 4, p. 373.

O'Brien, and John Brown, Esqrs., as a permanent committee to conduct the affairs of the burial-grounds, with power to fill up any vacancies that may occur in their body, and also to make such regulations as they may deem most useful for the public interest. They have also appointed the Rev. F. J. L'Estrange—a member of the Community of St. Teresa, Clarendon Street—secretary to the committee. . . . Your committee request that the Association will enable the acting committee to carry into effect this truly national work by granting, as a loan, a sum of £600, to pay the purchase-money of the above-named ground, for which they have agreed; and, also, that the Finance Committee may be empowered to lend such other sums as may be necessary for the outfit of said burial-ground."

The money was paid, and thus, by the acquisition of what is known as "Golden Bridge Cemetery," a great principle was at last vindicated and a long-desired purpose attained, namely, to procure a burial-ground wherein Catholics might have an opportunity of having the funeral rites of their Church duly solemnized without fear of disturbance, and where all religious denominations were free to inter their dead, and to perform whatever religious ceremonies they wished.

The Catholics of Dublin, and even some Dissenters, manifested an immediate sense of relief, and eagerly hailed the change. An old priest, in looking back on past times, used to say that, when attending funerals in Protestant churchyards, he could never forget the agonized feelings he experienced lest some cruel rebuff might suddenly come to silence the voice of prayer and scare him away.

Somebody said that "If the Ark had been built by a committee, it would not have been finished yet." But better things can be told in this case. The works necessary for enclosing and laying out the new ground progressed. By the records of July, 1829, it appears that a further sum of £230 was received from the Catholic Association, and in August, the Rev. George Canavan, who had taken much interest in the good work, offered to advance funds for carrying to completion the walled enclosure and building a mortuary chapel, repayment to be made to him out of the fees. The latter structure, reached by a flight of granite steps and supported by pillars, somewhat resembles a classic temple. Beneath it, in a darkened chamber, there remained at night trusty sentinels, attended by bloodhounds, whose duty it was to preserve

the dead from sacrilegious disturbance, which, for anatomical purposes, had long been connived at elsewhere.

Archbishop Murray delegated Father Canavan to bless the new ground at Golden Bridge, but this ceremony did not take place until the 15th October, 1829—six months after the Act of Catholic Emancipation had passed—and the first burial within the enclosure was that of Father Whelan, who in penal days had had the pastoral charge of Dolphin's Barn, the nearest chapel to Golden Bridge. His remains had been interred beneath the earthen floor of that chapel, and their exhumation awakened memories of the past.

A number of other interments took place on the same day. Many funerals had been postponed until the gate of Golden Bridge was thrown open. Over it was inscribed the letters "D. O. M."—"Deo Optimo Maximo." Thenceforward funeral processions marched under the loop-holed ramparts of Richmond Barracks. Long after, as will be shewn, war was proclaimed against the cemetery by its military neighbours.

The example set by Dublin was soon followed in the South. The people of Munster found relief in the sanctuary of St. Finbar. Father Theobald Mathew, who afterwards became famous as the Apostle of Temperance, obtained for the use of a cemetery the ornamental grounds which had been the Botanic Gardens of the Royal Cork Institution, and one of its most striking tombs at this day is that of the founder.

Meanwhile, the new cemetery at Golden Bridge was fast becoming a reality. A Deed of Trust, dated March 29th, 1830, was prepared constituting the committee a body united to regulate the enterprise. Arrangements were made as to the mode of carrying out interments, also for the audit of accounts; and with respect to all profits arising, it was arranged that, subject first to the repayment of the sums advanced, that they should be applied to the education of the people. The great scheme of national education had not as yet been introduced by Mr. Stanley, and early in the year 1831, a sum of £100 was allocated to the completion of the schools of the Christian Brothers in North Richmond Street, popularly known as "O'Connell's Schools."



THE TEMPLE, GOLDEN BRIDGE CEMETERY.

CHAPTER III.

So great had been the demand for admission to Golden Bridge Cemetery as a last resting place, that O'Connell suggested the necessity of providing against a contingency which the possible exhaustion of its capacity might create. The committee thereupon looked for additional ground. Some was acquired near Milltown; but an influential parson in that locality took an active part in obtaining signatures against the scheme. The costly machinery of the Court of Chancery was set in motion; an injunction was granted on the grounds that neighbouring inhabitants objected, the acquired land was abandoned, and the committee lost heavily on the transaction.

In July, 1831, the Burial Committee entered into negotiations for the purchase of ground at Glasnevin, adjoining the Botanic Gardens the former residence of the poet Tickell. On 29th September, 1831, the deed was executed by which a title—since converted into a fee-farm grant—was obtained of nine statute acres at Glasnevin. On this historic ground the gnarled trunks of a once picturesque avenue of elms which are found in the more distant part of the cemetery recently acquired, mark the site of the old road from Finglas to Clontarf.

One of those unpopular obstructions known as turnpike gates stood on the Finglas road, and another on the road to old Glasnevin. It was represented to O'Connell that the heavy tax imposed on carriages by the toll-keeper would retard the success of the new enterprise. He got rid of the difficulty by making a new road to the cemetery immediately between the two old thoroughfares, and distant a few yards from both turnpikes.

This is the point where three roads now converge, opposite the male orphanage of St. Vincent de Paul. O'Connell's successful ruse is said to have been the origin of a well-known remark attributed to him, that he would "drive a coach-and-six through an Act of Parliament."

Archbishop Murray delegated to the Rev. William Yore, P.P. St. Paul's, and afterwards Vicar-General, the duty of blessing the ground at Glasnevin. This rite was duly performed on 21st February, 1832. Dr. Yore continued to take a deep interest in both cemeteries, and throughout subsequent years his name is frequently found in the records of the committee. He had already taken an active part in promoting

Golden Bridge Cemetery. As chaplain to Kilmainham Gaol, where it had been his duty to prepare for death prisoners—often convicted of mere larcenies—he was a specially familiar and most respected figure in the locality.

“Michael Carey, the first ever interred in this cemetery, 22nd February, 1832,” is inscribed on a tomb in Curran’s Circle. Richard Scott,* solicitor, the able conducting agent for O’Connell at the memorable Clare election of 1828, was buried on July 26th, 1835, aged 85—the election which, as Peel in his memoirs admits, proved the turning point of the Catholic question. But the first important public funeral which wended its way to these grounds was that of Edward Southwell Ruthven, a Protestant. His father held considerable preferments in the then Established Church. Edward Ruthven had sat in Parliament for Downpatrick so far back as 1806, and is described, in 1831, as a “man of sound judgment, of talents, integrity, and intrepidity, and has been the constant friend of all liberal and good measures.”†

O’Connell, when Member for Dublin, was fortunate in securing Ruthven as his colleague. Nearly connected with Sir Philip Crampton, a leading Conservative and man of European fame in the medical profession, the adhesion of Ruthven was cordially welcomed; while the Tories, on the other hand, lost no time in presenting a petition against his return. Although the “Picture of Parliament” states that “he is listened to with much attention in the House, and speaks well,” members seem to have listened with impatience to his speeches while his seat lay in jeopardy. This discourtesy usually assumed the form of persistent coughing, which led him one night to say, “I don’t know that within this House I can offer any cure for the cough by which honourable members are affected, but outside I shall not have far to seek for a remedy.” In the midst of these worries Ruthven died. Previous to this event, the *Liberator*, writing to Joseph Denis Mullen, a member of the Cemeteries Board, says (March 10th, 1836), “Poor Ruthven is very, very ill. There cannot be a more honest man than Ruthven.” As a tribute to Ruthven’s memory, O’Connell laid the foundation stone of a splendid monument at Glasnevin, which was raised by public subscription. Ruthven had royal licence to use

* For a notice of Richard Scott see Sir Gavan Duffy’s “Young Ireland,” page 738.

† “Picture of Parliament”; London: Steill, Paternoster Row, p. 81.



RUTHVEN'S TOMB, GLASNEVIN CEMETERY.

supporters to his arms, as head of an old Scottish clan, and these come out well on his tomb. It records his eminent services in the cause of national progress.

On search being made in the Registry of Deeds Office, it appears that the grounds now forming Prospect cemetery, as well as those occupied by the Nuns of the Holy Faith, and previously in the occupation of Captain Lindsay, D.L., were lands once attached to the Priory of St. Mary's Abbey, Dublin. All the Church lands, as is well known, passed, at the Reformation, into Protestant hands, and it was in this way that Dr. Lindsay, Dean of Christ Church Cathedral, and afterwards Bishop of Kildare, acquired the old monastic lands of Glasnevin.

For years the poor had suffered by the high scale of churchyard fees frequently exacted. The new Cemeteries committee made an equitable arrangement that ground should be placed at the disposal of the poor, and their graves carefully prepared, at the rate of two shillings and sixpence per head; and after the year 1846 this nominal charge was reduced to one shilling and sixpence. "The ground used in this class of interment," observes the late Mr. Macdonough, Q.C., M.P., "would produce a far higher price if sold at the ordinary rates for single graves, but the advantage to the distressed of burial at a low rate is very great; it leads to speedy interments—important to the poor themselves, and to the public, in a sanitary point of view. The ground so used in Glasnevin is in a high part of the cemetery, with a deep, dry soil."

Nor did the governing body lose sight of a principle greatly cherished by O'Connell, that all facilities should be afforded for the unrestricted exercise of religious rites by members of every creed. On the proposition of the Very Rev. William Yore, a Protestant Episcopalian chaplain received a yearly stipend to officiate at the burial service of all members of his Church. The Rev. W. Maturin, Rector of Grangegorman, discharged this duty until 1853. A surplice and Book of Common Prayer are kept on the premises at Glasnevin for the use of any Protestant minister who may desire to read within the grounds the solemn burial service prescribed by his ritual. For a lengthened period the number of Protestant interments averaged one in each week. Their graves are intermingled with those of the Catholics; but a separate plot is provided to meet the desires of those who prefer to be interred apart. Of late years, however, Mount Jerome and Dean's Grange have left the sexton at Glasnevin but little to do in this respect. The

following are amongst some well-known Protestants who are buried at Glasnevin, and to most of whom a more detailed reference is due: John Philpot Curran, John Finlay, LL.D., Edward Southwell Ruthven, M.P., "Honest" Tom Steele, Frederick Wm. Conway, Richard Barrett, Sir John Gray, Thomas Neilson Underwood, B.L., Lady Murray, Robert Jefferson Hunter, A.B., William J. Dunbar, Robert Butt (son of Isaac Butt), Charles Stewart Parnell, M.P., Samuel Smyley, Loftus Plunkett, John Stuart Stevenson, and Captain William Law, Royal Artillery. A handsome monument, dated June 23rd, 1874, records that Captain John Griffin and his brother William Lysaght Griffin—both sons of the Bishop of Limerick, and grandsons of "Pleasant Ned Lysaght," the poet—are there entombed. Mr. Hepburne, father of Dr. Hepburne, F.R.C.S., surgeon to the Meath Hospital, expressed a strong wish to be buried at Glasnevin cemetery, and this desire was religiously carried out. He was the first of his family to be interred there; and his sister, Mrs. Shepherd, has since become an occupant of the same tomb. Joshua Jacob (who afterwards became a Catholic) and Abigail Bail, who founded the sect of "White Quakers," and formed a colony in historic Newlands, not far from the white-robed Dominicans at Tallaght, chose a pretty plot at Glasnevin, and were finally consigned to rest in it. It may be added that Mr. Stoddart, for nearly quarter of a century the esteemed assistant editor of the *Irish Times*, has what is technically called "a family plot" here, surmounted by a handsome marble monument. Nor has it been unusual for Protestant clergymen to apply to the Cemeteries' Board for evergreens to decorate their churches on festival days, and such requests have always been acceded to with as much readiness as though the boughs were needed for distribution in Catholic Churches on Palm Sunday.

Asiatic cholera, which invaded Ireland for the first time in 1832, laid thousands low. The whole fabric of society was shattered. A glimpse of the havoc made is seen by a visit to "Bully's Acre," Kilmainham, where tombstones abound with the date of 1832. It is recorded by Major Childers, in his "History of the Royal Hospital," that, within ten days, five hundred burials took place here at that time. But this statement pales before that of Dalton, who declares that during the six months that the cholera raged in Dublin, 3,200 burials were made in "Bully's Acre."* It is not surprising that in July,

* "History of the County Dublin—1838," p. 631.

1833, the committee of Prospect cemetery should have found it necessary to acquire additional ground. Ere long the cry for more again arose, and in 1836 the dimensions of the place were further extended. Three hundred and fifty-eight pounds had been given, as a fine, in 1831, besides a large rent, afterwards fined down by a payment of £1250. Further sums of £3000, £773, and £3,450 were paid for acquiring lands in fee. Up to 1878, the total number of interments amounted to 295,081; and more land becoming again necessary, it was secured by two large payments. The extent of land enclosed in 1892 was fifty-eight acres and thirty-six perches, and an elaborate system of arterial drainage was at once introduced at Glasnevin.

The fact has long been notorious that at funerals of the lower orders in Ireland the use of alcoholic drinks had been freely indulged in, mainly with a view to deaden grief; but too often with results which cause pain still more poignant to every sensitive mind. The evils to be dreaded by the opening of public houses in the immediate vicinity of Prospect cemetery led the Board to oppose with vigour the granting of licences for the sale of drink, and it was a wise regulation of the committee to restrict the time for funerals to the earlier hours of the day. When they were not always successful in this effort, they bought up the ground on the opposite side of the road, and thus prevented the erection of houses from which intoxicants might be supplied. A large fortune had been realized by the owner of a publichouse which—soon after the cemetery had been opened—was established at the old entrance-gate, and when, in 1878, the committee decided on closing this gate, and making the new entrance near Finglas, they were threatened by the owner with legal proceedings on the plea that she would lose a lucrative business by the change!

The land opposite the new entrance, which the committee deemed it wise to secure in 1873, embraced forty-nine acres, for which £9845 was paid, exclusive of legal expenses, to the late Captain Lindsay. The fields thus acquired are clearly marked on the map of the Ordnance Survey of Ireland, as also subsequently acquired lands—twenty-nine acres—known as “Violet Hill,” including one field described as the “Bloody Acre.” This serves to fix the spot where the army of King Roderick O’Conor—lulled into a false security, and daily expecting a surrender from the starving Anglo-Norman garrison in Dublin—was surprised and slaughtered by a *sortie* led by Strongbow.

The lands sold by Captain Lindsay to the Cemetery were

known in the locality as the "Bishop's Fields," his father having been Bishop of Kildare. It is somewhat of a coincidence that nearly all the landed proprietors from whom the Board of the Catholic Cemetery bought were Protestant divines. Several thousands were paid to the father of the Rev. Francis Carroll, A.M., and also some thousands to the Rev. Alexander Taylor, while a heavy rent—over £130 annually—was paid to the Rev. Thomas Long, A.M., rector of the historic parish of St. Michan's, and custodian of those wonderful vaults in which human remains, after several hundred years, are still undecayed. This annual rent is now extinguished by payment of the bulk sum of £4,250: similarly, a head-rent of £14 2s. 8d., payable out of the same lands to the "Incorporated Society of Ireland for Promoting Protestant Schools," has been extinguished by a further payment of £566 19s. 0d. When the liabilities incurred in the purchase of ground and the necessary works, were discharged, the committee arranged, after the due management and care of the cemeteries had been provided for, to lay by yearly a sum out of the surplus revenue to liquidate ultimately the rents and like charges for which the land is liable; and this wise policy now forms the provision in a bye-law, by which a proportion of the sums received for grants of plots sold in perpetuity during each year, shall be funded annually for payment extinguishment of rents, and to provide for the perpetual care and maintenance of the cemetery. The balance remaining in hands after meeting current expenditure, goes to charitable educational purposes. From the commencement of the labours of the committee, in 1831, down to the year 1899, the funds devoted to charitable purposes amount to nearly £14,000. The following is an extract from the official record of the sums thus applied:—

			£	s.	d.
For the first decade, dating from 1831 ...			632	0	0
In the next ten years, to 1850 ...			777	0	0
" " 1860 ...			2096	0	0
" " 1871 ...			4312	0	0
" " 1880 ...			869	10	0
" " 1890 ...			709	0	0
In the year 1891 ...			617	0	0
" 1892 ...			818	0	0
" 1893 ...			879	6	2
			<hr/>		
			£13,367	16	2

Allusion has already been made to the fact that it had long been a practice with the medical profession to visit graveyards at night, in order to exhume bodies for anatomical dissection. Indeed, there was practically no other way, except by theft, to attain their scientific object. Frequent and, at times, sanguinary collisions took place between the "Sack 'em ups" and the "Dead Watchers," in one of which the son of Dr. Kirby, President of the College of Surgeons, was shot dead. The rural graveyards of Kilgobbin, Killester, and Churchtown present to this day, in their battered tablets and tombstones, traces of the fusilades which once disturbed their solitude. The *Freeman's Journal*, of 1830, records a regular pitched battle in the old Protestant graveyard at Glasnevin. A hundred shots were interchanged, and it was only when a watcher rang out an alarm peal from the church tower that the besiegers decamped. The ground, it is added, was white with snow, on which "might be traced drops of blood." Some modern visitors to the cemetery seem puzzled by the five picturesque watch-towers which, crested and ivy-mantled, rise at different points of the boundary walls; but the wisdom of erecting them is now obvious. In some church-yards, traffic in corpses had been successfully carried on by bribing the sexton—nicknamed the "Knave of Spades"—and the Board of the cemetery prudently administered an oath to its employees enforcing hostility to a system which had added a new terror to death. "The dead experience the wrongs and not the rites of sepulchre," said a shrewd cynic; "which is enough to make them rise from their graves; and so they do, too often." It is matter of history that the body of Laurence Sterne was stolen and sold to Cambridge University. As at Golden Bridge, firearms were now provided for trusty sentinels, and formidable Cuban bloodhounds to bear them company. These precautions had become the more necessary because in 1832 "Bully's Acre"—so long the happy hunting-ground for body-snatchers—was closed by order of the Government. It was in "Bully's Acre" that an untoward calamity had befallen Peter Harkan, a well-known Dublin surgeon, and hitherto a very successful resurrectionist. A party of watchers having suddenly rushed forward, he succeeded in getting his assistants over the cemetery wall, but, when crossing himself, his legs were seized by the watchmen, while his pupils pulled against their opponents with such strength that he eventually died from the effects.

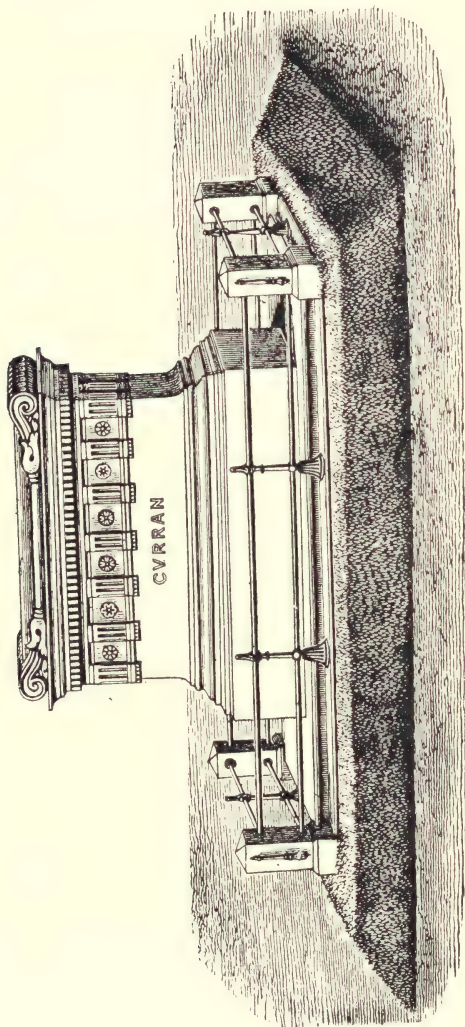
This historic spot, which finally became the site of inglorious

struggles, claims a word or two before this chapter closes. "Bully's Acre" embraces nearly four English acres, and is famous for a gigantic headstone which marks the grave of Murrough O'Brien, who fell at the battle of Clontarf in 1014. In 1838 a fine sword of the 11th century was found at the base of this monument. St. John's Well, and its alleged virtues, attracted crowds of rude visitors, who tramped in their thousands across "Bully's Acre." In 1755 General Dilkes became master of the Royal Hospital, and tried to stop the trespass by enclosing the cemetery with walls, levelling the graves, and "even burying the ancient monuments." The mob cried, "Down with the wall of 'Bully's Acre.'" It fell before them like a house of cards, and the place once more became a common-land. General Dilkes's life was threatened: an attack upon the Hospital itself was made, headed by the Liberty Boys. They burst in the western gate, which the sentry had sought to close, and in the attempt he was seriously wounded. General Dilkes called together the more active of the pensioners, who, fully armed, marched down the Elm Walk. A battle between missiles and muskets continued for some time; but the mob were opposed to men who were trained soldiers. The leaders of the rioters fell dead, many were wounded, and the Liberty Boys beat a retreat. It was deemed wise, however, to relinquish the design of enclosing "Bully's Acre." Here Emmet is said to have received sepulture. It may be mentioned that a portion of "Bully's Acre" was cut off in the construction of the Great Southern and Western Railway.

CHAPTER IV.

CURRAN fell with the leaves in October, 1817, and passed away in the bitter blasts which swept over the graveyard. "I fear you cough with more difficulty this morning," said the English doctor who saw him in his last illness. "That is strange," replied the dying man; "for I have been practising all night." They laid him in Paddington cemetery, near London; but his closing thoughts were given to the land he had served. "The last duties will be paid by that country on which they are devolved," he said; "nor will it be for charity that a little earth will be given to my bones. Tenderly will those duties be paid, as the debt of well-earned affection and of gratitude not ashamed of her tears." *

* "Life of Curran"; by his Son, vol. ii., p.



CURRAN'S TOMB, GLASNEVIN CEMETERY.

at-Rome, 30

Twenty years had passed away, during which time he slept amid the roar of a great city—his last wish not yet fulfilled. The time had now come when the Mother Earth of Ireland fondly claimed her own. On December 1st, 1834, his son and biographer, William Henry Curran, thus responded to the request made by the Committee of Glasnevin Cemetery:—

“At the period of my father’s death, it was very much upon me that the duty and responsibility of disposing of his remains devolved. Upon that occasion I was not without a natural anxiety in reference to him, merely as a departed relative, that the land of his birth should be his final resting-place; and I further was assured that this feeling could not be indulged to excess in respect of one who, having risen from amongst the people, and lived in dishonest times, had firmly and to the end resisted every temptation to turn upon those from whom he had sprung, thereby establishing for his memory in the hearts of his countrymen a strong and general wish amounting to a right that what remained of him should be among them.

“But difficulties—some of them legal ones, and needless now to be specified or disclosed—intervened, and accordingly, acting at the time to the best of my judgment, but sorely against my feelings as son and countryman, I acquiesced in the arrangement by which his remains were committed to their present place of deposit. I did so, however, under a persuasion that the deposit there would be only temporary; and the particular place was selected with a view to the facility of removal whenever it might be demanded by his country.”

Contretemps once more came to delay the payment of a sacred debt. The late Andrew Carew O’Dwyer, a charming gentleman and most persuasive orator, had long cherished the hope of seeing the remains of Curran restored to Ireland, and could not understand why any difficulty should arise in attaining this end. Some of the difficulties and delays are accounted for in the following graphic letter from O’Dwyer to the late W. J. Fitz-Patrick:—

“Magnificent burial-places—in which the dust of Protestants and Catholics might mingle, sanctified, too, by the ceremonials of the faith in which the followers of each religion had lived and died—were established in the metropolis,” writes O’Dwyer; “and with funds raised from the operations of this scheme the Cemetery Committee, amongst other honourable works, undertook the pious duty of transferring the remains of Curran to

Ireland. This was attended with some difficulty and considerable expense. It was necessary to obtain a faculty from the Consistorial Court to warrant the proceeding. The body, however, being exhumed, and the necessary arrangements having been accomplished, under the direction of an eminent undertaker, with the consent of the late Alderman Sir M. Wood, it was removed to his house in George Street, Westminster, where it lay for one night, I think, and was then transferred to Ireland, in charge of a worthy man deputed to superintend the arrangements; and being on its arrival received by Mr. W. H. Curran and Mr. O'Kelly, a zealous member of the committee, was deposited temporarily in the mausoleum at Lyons, the residence of Curran's intimate friend, Lord Cloncurry, and it was finally removed, attended by W. H. Curran, John Finlay, Con Lyne (who was one of the mourners at the funeral when it took place originally at Paddington), and myself, to a grave prepared for its reception at Glasnevin, where it now reposes.

"There were some circumstances attendant on the removal of the remains from the mausoleum at Lyons to the cemetery which invested the proceedings with a melancholy interest. It was on a very gloomy day of November that the remains were removed with strict privacy to Dublin. Towards night, and as we arrived in the metropolis, the weather was marked with peculiar severity; the rain fell in torrents, and a violent storm howled, whilst the darkness was relieved occasionally by vivid lightning, accompanied by peals of thunder. This added much to the solemnity of the scene as we passed slowly through the streets, from which the violence of the night had driven almost all persons. As we approached the cemetery, where groups of workmen, by the aid of torches, were engaged in making the necessary preparation for the deposit of the remains, the scene became most impressive and affecting; and after a brief period of delay, during which all around stood with uncovered heads as the body of the great Irishman was lowered to its place of final repose, the scene was marked by every feature of a grand and impressive picture of devotion. A magnificent monument of granite, from the design of Papworth, on the model of the tomb of Scipio Barbatus, at Rome, with the simple and impressive inscription of the name, 'Curran,' is placed over the remains. The cost of this erection, as well as of a beautiful monument, with a medallion likeness in relief, in St. Patrick's Cathedral, Dublin, the work of the sculptor, Moore, was defrayed by a public subscription, to which John Finlay,

J. R. Corballis, and myself were trustees. The officers of the Cathedral of St. Patrick, who were entitled to certain fees on the erection of this monument, generously claimed to add the amount of these fees to the common object."

The spectacle was, indeed, a grand one, recalling the burial of Addison by torchlight. It had been proposed that it should have been public, and performed amid all the pageantry of a national procession. To this, however, neither the good taste nor the good feeling of young Curran would assent. Thus, at length, at the end of many years, were verified the prophetic words of Curran, quoted at the beginning of this chapter.

Shortly after the interment of Curran's remains at Glasnevin, his younger son, Henry Grattan Curran—some of whose lyrics appear in the "Ballad Poetry of Ireland"—was unanimously elected a member of the committee. By the minutes of their meeting on June 5th, 1837, it appears that his election was communicated in the following words:—

"The Committee, of which you are now a member, was the last legacy bequeathed in trust for the benefit of Ireland by the Catholic Association, and the wisdom of the policy which guided and occasioned the trust, as well as the fidelity with which the great design has been carried into effect, are best evinced by the monuments of the cemeteries, and the confidence of the surviving friends of nearly thirty-four thousand persons whose honoured remains rest together without any religious or uncharitable distinction.

"A series of insults to the dead, and of outrage to the feelings of the living, have led to the institution of sanctuaries where *all* may repose in the hope of resurrection."

Henry Grattan Curran, who afterwards became Resident Magistrate at Parsonstown, was, of course, a Protestant. He replied:—

"Forcibly and justly have you characterised the institution in the conduct of which I am thus called to share, and of which I find it difficult to say whether it should be esteemed more valuable as an evidence of the liberal feelings with which it is governed, or, as a memorial of those feelings, proud, pious, and patriotic, out of which it grew.

"Looking at the beautiful and invaluable depository provided for those relics, which it is human instinct to revere, while I wonder at the bigotry by which that instinct could have been outraged, I cannot but admire the dispensation by which even bigotry has been made instrumental to shedding around the 'unforgotten dead' the rapture of repose.

"I accept with gratitude the trust of watching over the interests of an institution so admirable."

Curran's sarcophagus, which rises to a height of 8 ft. 2 in., is composed of fine Irish granite, each block weighing from four to five tons. It is carefully modelled after the original, which visitors to Rome will find opposite the Baths of Caracalla and near the Sebastian Gate. The character of the design is in sound keeping with the classic style of Curran's eloquence. His speech, for instance, delivered on the trial of Hamilton Rowan has been compared to Cicero's defence of Milo. The idea and design had been already adopted, though less happily, over the grave of Napoleon at St. Helena.

The sum of £300 had been set apart for Curran's tomb in Glasnevin, and it was decided that the residue of the amount subscribed should go to a supplemental fund for the erection of a monument within the city. The Protestant Cathedral of St. Patrick was finally chosen for its reception. Here a fine bust of Curran, from the chisel of Christopher Moore, rests on a sarcophagus. A few anecdotes of Curran, while serving to temper the solemnity of this record, will, it is hoped, enhance the interest felt by those who visit his grave.*

Some old friends of Curran were soon laid beside his bones. "Love is strong as Death" sings the "Song of Solomon." The body of Major Fitzgerald was the first to arrive. "Underneath and near to the tomb of his friend Curran," records his epitaph, "repose the ashes of Major Fitzgerald, of Clonborris, who died October 21, 1838, aged 72 years. He was not less eminent for his courage and humanity as a soldier than illustrious by his descent from the Fitzgeralds, the ancient barons of Brownsford, in the County of Kilkenny, and of whom he was the last representative in the male line. During a period of blood and devastation in this country he was charged with an important and delicate commission, which he fulfilled with consummate judgment, entitling him to the confidence of the Government and the gratitude of the people, of whom he was a gallant protector."

The second visit of the cholera to Dublin, in 1834, carried off, after a few hours illness, Father John Shine, and, four days later, Father Robert O'Ferrall, in his thirtieth year. The latter was brother to the Right Hon. Richard More O'Ferrall, Lord of the Treasury in Lord Melbourne's administration, and who,

* See "Anecdotes of Curran" in Appendix.

in 1850, resigned the Governorship of Malta as a protest against Lord John Russell's Papal Aggression Bill. Father Shine was, perhaps, after Father James Butler, the most efficient of the first Clongowes professors, and had for five years taken charge of the day-school into which the Hardwicke Street Chapel had been transformed after the opening of St. Francis Xavier's, Gardiner Street. When ministering to a cholera patient he caught the fatal malady, which, in its saddening and fatal ending, recalled the worst features of the plague of Egypt as described in "Exodus." So great was the dread of contagion that Father Shine was buried by torchlight in Glasnevin during the night which followed his death.

Even the resident officials at Glasnevin cemetery had no idea until the fact was found recorded in an early register, that an unmarked grave, shaded by the foliage of the Botanic Gardens, covers the remains of a man who disturbed the repose of successive governments and cut no small figure in Irish history. Editor of the *Union Star* in 1798, active in the rebel ranks, Walter Cox was deep in the confidence of Lord Edward Fitzgerald and Arthur O'Connor. But it is that marvellous medley popularly known as "Watty Cox's Magazine"* with which his name is destined to remain long identified. This serial ran from 1807 to 1816. For libelling the Irish Government he was repeatedly prosecuted, and on one occasion pilloried. John Pollock, Clerk of the Crown, addressing Sir A. Wellesley, afterwards Duke of Wellington, in 1809, writes:—"Believe me that no sum of money at all within reason would be misapplied in rivetting him to the Government. I have spoken of this man before to Sir Edward Littlehales and to Sir Charles Saxton. He is the most able, and, if not secured, by far the most formidable man that I know of in Ireland."† The Correspondence of the Right Hon. John Wilson Croker contains an interesting letter from Peel, who was Chief Secretary for Ireland from 1813 to 1818. Seven years after the date of Pollock's letter, Peel sends to Croker Cox's magazine for denunciation in the *Quarterly Review*. "Cox's object," he says, "was to ferment a bitter hatred against England." He adds:—"It was quite impossible to subdue Cox by any power which the law gave us. The two last volumes—the worst of the set—were written when

* Its title is "Irish Magazine and Monthly Asylum for Neglected Biography."

† "Civil Correspondence and Memoranda of F.-M., Arthur, Duke of Wellington," edited by his son, p. 535.

he was in Newgate for publishing a seditious libel. . . . He remained in prison a year-and-a-half after the term of his confinement rather than pay a fine of £300, which, I think, such a popular character might easily have raised."

It appears that Walter Cox* was buried on January 19, 1837. Most old graves at Glasnevin contain several bodies—but Cox, "like a warrior taking his rest," is left all "alone in his glory." Dr. Madden gives Cox's age as 67; Alfred Webb, 66. His age, as recorded in the Cemetery Register, is set down as 84!

Captain Edward Whyte, R.N., whose career was marked by some interesting circumstances, died on September 19th, 1837, aged 52. His family—one of ancient lineage—had given to the King's service eight brothers, of whom six fell in battle. In January, 1796, Edward Whyte entered the Navy; in 1804, he attained the rank of lieutenant. He was present at Trafalgar when Nelson defeated the combined fleets of France and Spain. The remains of Captain Whyte rest in the Garden Section of the Cemetery, beneath a suitable monument, and a memorial brass may be seen in the mortuary chapel.

The funeral, on October 17th, 1838, of Barbara Dillon, Countess of Roscommon, was in many respects an interesting incident. Patrick, the eleventh lord, had but one child, Lady Maria Dillon. This daughter of "a long line of earls" never married, and some years later was buried in the cemetery. The peerage of Roscommon is now extinct.

John Redmond, a member of the old Catholic Association, was arrested with O'Connell, in 1831, for having taken the chair at a Repeal meeting in contravention of a proclamation issued by the Viceroy, Lord Anglesey.† He was an active worker on the Board of Glasnevin Cemetery, and was buried in it 19th November, 1840, aged 63.

One of the "Oid Guard"—as O'Connell loved to call his colleagues in the struggle for civil and religious liberty—Edward Dwyer, was buried at Glasnevin on 23rd October, 1839, aged 70. He had acted as secretary to the Catholic Association, and on the 9th July, 1832, became a member of the Cemeteries Committee. In the preceding year he was prosecuted by the Crown for complicity in the Repeal agitation.

* For further particulars of Cox see Lecky's "History of England," Vol. VII., pp. 336-7. The author of "Irish Humourists" describes Cox as one of the most peculiar individuals to be met with in Irish history, and expresses a hope that some day the documents relating to him possessed by Dr. Madden, and other manuscripts that must be somewhere in existence, will be published, and a full biography given to the world of so striking a personality.

† O'Keefe's "Life of O'Connell," Vol. II., p. 540.



THE OLD ENTRANCE, GLASNEVIN CEMETERY.

CHAPTER V.

CON LYNE, who had taken an active part in the final interment of Curran's remains and enjoyed life with a zest but slightly shared by his illustrious friend, did not live to see the classic tomb which now marks the historic spot. From the records of the cemetery it appears that Cornelius Lyne died at Hume Street on the 8th March, 1841, aged 66. "Will somebody give us an account of the sayings and doings of this Prince of Gastronomes?" wrote the editor of the *University Magazine*; but its contributors made no sign. Readers of that pleasant *olla podrida* of contemporary gossip, *Tom Moore's Journals*, will remember frequent allusions to Con Lyne. His purple face and apoplectic throat, almost choked in a stiff, white cravat, were familiar objects fifty years ago; and when a wag asked him if he were Con of the Hundred Battles, he is said to have replied—"I am Con of the Hundred Bottles." He was a noted *bon vivant*, and a favourite at the mess of the Munster Bar—a body which, at last, addressed him as "Father"—and when he took the presidential chair at the head of the table, it was unwarrantably whispered that he was "Con-Seated." Once, when the subject of epitaphs was debated, he said, regarding his own, that he would be satisfied with "*Contentus in Tumulo*," on which Dr. Leyne, a cousin of O'Connell's, aptly quoted as still better—" *Sarcophago Contentus*."*

Thomas Kennedy, B.L., undeterred by the fact that the path of Irish periodic literature was strewn with skeletons, started, in 1832, the *Irish Monthly Magazine*, which for a lengthened period pursued its course boldly, and attained so high a rank that Dr. Madden and John Cornelius O'Callaghan, in their historic works, rely on it as an authority and cull its beauties.† He entered on the enterprise with eyes open. The first and second numbers of his serial furnish a detailed account of all the Irish magazines that rose and fell since the Union. A love of books had always characterised his family. His great-grandfather was Minister from Holland to the Court of Queen Anne, who gave him—emblazoned with her royal arms—rare folios, still preserved by the family. Kennedy was an archæologist, but regardless of the fact that over the gate of

* *Fide* Appendix for one of his letters to Daniel O'Connell.

† See "Lives and Times of United Irishmen," Vol. III., pp. 475-6, &c. *Vide* also the "Green Book," by J. C. O'Callaghan, pp. 35, 248-9, and Gilbert's "Streets of Dublin," in the *Irish Quarterly Review*.

Galway is inscribed—"From the ferocious O'Flaherties, good Lord deliver us," he married a lady of that feudal sept, who died young. Kennedy himself followed on June 15th, 1842. Death had no terrors for that vigorous, thoughtful mind. He had always a liking for churchyards: and some lines of his on the uninscribed tomb of Emmet have often been quoted.

THE UNINSCRIBED TOMB.

"Let my tomb remain uninscribed, and my memory in oblivion, until other times, and other men, can do justice to my character."

"Pray tell me," I said, to an old man who stray'd,
 Drooping over the graves which his own hands had made ;
 "Pray tell me the name of the tenant who sleeps
 'Neath yonder lone shade where the sad willow weeps :
 Every stone is engraved with the name of the dead,
 But yon blank slab declares not whose spirit is fled ?"

In silence he bowed, and then beckoned me nigh,
 Till we stood o'er the grave—then he said with a sigh :
 "Yes, they dare not to trace e'en a word on this stone
 To the memory of him who sleeps coldly and lone ;
 He told them, commanded, the lines o'er his grave
 Should never be traced by the hands of a slave !

"He bade them to shade e'en his name in the gloom,
 Till the morning of freedom should shine on his tomb.
 'When the flag of my country at liberty flies,
 Then, then, let my name and my monument rise.'
 You see they obey'd him—'tis twenty-eight years,
 And they come still to moisten his grave with their tears.

"He was young, like yourself, and aspired to o'erthrow
 The tyrants who filled his loved island with woe :
 They crushed his bold spirit—for this earth was confined,
 Too scant, for the range of his luminous mind."
 He paused, and the old man went slowly away,
 And I felt, as he left me, an impulse to pray.

"Grant Heaven I may see, e'er my own days are done
 A monument rise o'er my country's lost son !—
 And oh ! proudest task, be it mine to indite
 The long-delayed tribute a freeman must write ;
 Till then shall its theme in my heart deeply dwell,
 So peace to thy slumbers, dear shade—fare-thee-well."

In the same grave with Thomas Kennedy rests his sister Charlotte, and her husband, Major Talbot, who, in well-known

proceedings before the House of Lords, very nearly established his claim to the Earldom of Shrewsbury; but a powerful competitor appeared in Lord Ingestre, and Talbot's means were inadequate to maintain the contest to the end. He was the cousin of the Princess Borghese, whose life has been written in French by Zeloni.

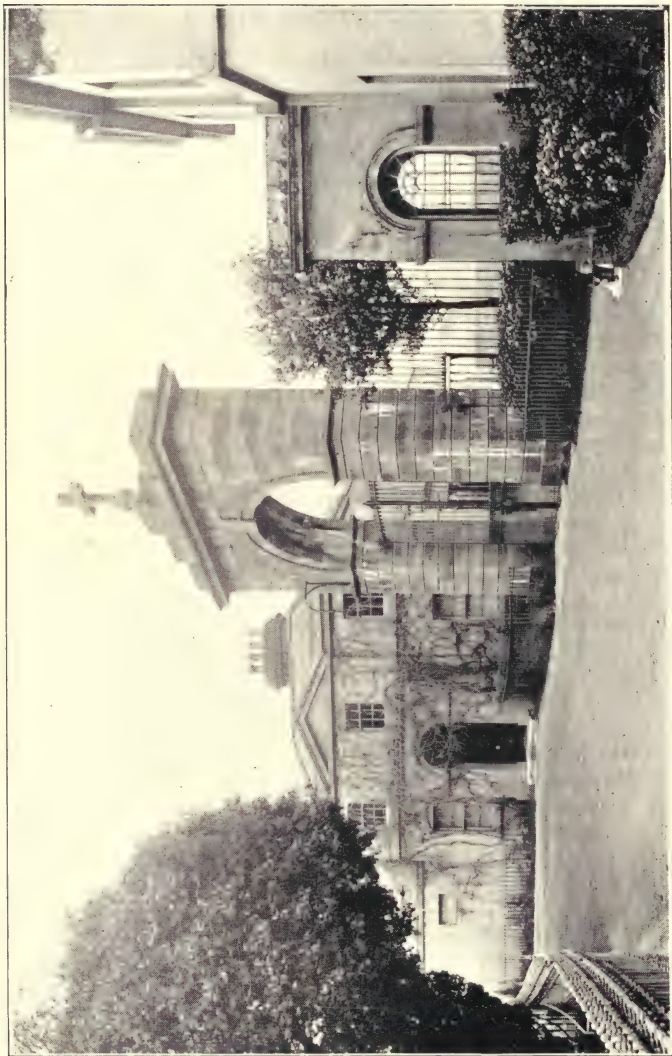
"Malone," declared Grattan, "was a man of the finest intellect any country ever produced. The three ablest men I have ever heard were Mr. Pitt (the elder), Mr. Murray, and Mr. Malone. For a popular assembly I would choose Pitt; for a Privy Council, Murray; for twelve wise men, Malone." The Right Hon. Antony Malone had been Prime Sergeant and afterwards Chancellor of the Exchequer in Ireland; whom it had been proposed to transfer from the Irish to the English House of Commons in order to oppose Sir Robert Walpole. Malone's nephew was created Lord Sunderlin. A conspicuous monument decorated with the arms of the latter peerage, arrests attention in the Chapel Circle. It bears date November 4th, 1846, and was raised by the representatives of Antony Malone and Lord Sunderlin. Edward Malone, the Shakspearian commentator, is also mentioned on the stone.

It occurred to the governing body that a cemetery on the south-east side of Dublin would prove a convenience to the Catholic residents of that quarter, and it may excite surprise to hear that the Board had been actually in treaty for the purchase of Mount Jerome. Delays and difficulties intervened until Mr. Johnson—who was the authorised promoter of a new cemetery for Protestant burials—closed with the vendors and became its first secretary.

It was not until August, 1846, that Parliamentary powers were obtained regulating the management of both the cemeteries with which this volume deals. The Act provides for "the maintenance of the cemeteries at Golden Bridge and Prospect, in the county of Dublin, and to create a perpetual succession in the governing body or committee for managing the same."*

Fifty-four enactments follow, one of which (the 27th) provides—"That it shall be lawful for any clergyman duly licensed or appointed according to the rules or form of the religion to which such clergyman may belong, at the request, in writing, of the executor of any deceased person, or of any other person

* 9 & 10 Vic., cap. cccxi.



VIEW INTERIORLY OF THE OLD ENTRANCE.

having the charge of the interment of any deceased person, to perform the burial service of the said religion in any such burial-ground." And the then committee constituted for the government of "said burying-grounds" are described as—His Grace the Most Reverend Daniel Murray, Archbishop; the Right Reverend Michael Blake, Bishop; the Very Reverend William Yore, Clerk; Daniel O'Connell, Esq., M.P., and Christopher Fitzsimon, Esq., trustees; George Atkinson, M.D.; Stephen Coppinger, B.L.; Patrick Costello, Esq.; Henry Grattan Curran, B.L.; Terence Dolan, gentleman; James Fagan, M.P.; Fergus Farrell, J.P.; William Ford, gentleman; Charles Gavin, alderman; John Keshan, alderman; Joseph Denis Mullen, Esq.; Denis Moylan, D.L.; Timothy O'Brien, alderman and M.P.; Patrick M'Owen, Richard O'Gorman, John Reynolds, Michael Walsh, and James Egan, Esquires.

Thirty years after his earlier colleagues had passed away, Dr. Atkinson remained the sole survivor—a man of great energy and decision of character, who, between the ages of eighty and ninety, was one of the most zealous workers on the Board. Under powers created by the Act bye-laws for the management and maintenance of the cemeteries were framed. An abstract of these will be found in the Appendix.

Later on some new names are found—David Fitzgerald, brother of Lord Fitzgerald; Sir Edward M'Donnell, Maurice O'Connell, M.P.; John O'Connell, M.P.; Sir Patrick O'Brien, Bart.; Sir Dominick Corrigan, Bart., M.D.; Sir John Bradstreet, Bart.; Mr. Sergeant Heron, Sir Richard Martin, Bart., D.L.; Laurence Waldron, D.L.; Mark O'Shaughnessy, LL.D.*, &c.

It may be worthy of note that in no part of the Act are they styled "Catholic cemeteries." It distinctly enacts in its first clause that the Board is to be known and addressed "by the name and style of 'the *Dublin* Cemeteries Committee'"—the word *Dublin* italicised. This is as it ought to be. Many persons erroneously regard Glasnevin Cemetery as an exclusively Catholic institution; an assumption hardly warranted after the facts already mentioned.

* Mark O'Shaughnessy, LL.D., was secretary to the Statistical Society, and finally became Professor of Law in the Queen's College, Cork. His archivistic research and literary handiwork in the latter capacity were much appreciated by his colleagues. He wrote a book on Chancery practice, and was well regarded by his brethren at the Bar

Great care is exercised by the Board in seeing to the accuracy of inscriptions, and that the facts and dates are in strict accordance with the records. Mr. MacDonough, Q.C., the eloquent Member for Sligo, when addressing, on January, 24, 1870, the late Chief Magistrate, J. W. O'Donnell, said—"In a very recent case a photograph of a monument, with its records of death, &c., at Glasnevin, was produced in evidence before one of the superior Courts. That took place in the case of the Meredyths, a legitimacy case, which was tried before the Chief Justice of the Common Pleas and a special jury, on an issue directed by Master Brooke. I was counsel for the parties in that case. We maintained the legitimacy of the several parties, and we had a photograph, as stated here, of the particular tomb produced. Master Brooke himself went out to see it. The question was—was it tampered with? and the admirable manner in which the proceedings of the committee were carried on was seen when the books were produced. The committee endeavour to prevent any defacement or alteration on any inscription. They will not allow any inscription once placed on the tomb to be altered by the parties; they will, if you think fit, add an inscription. If, for instance, another member of the family die, you are at liberty to add an inscription in reference to that person, but you are never to alter an inscription, as to age or anything else."

The great political organisation of O'Connell was broken up by the secession of "Young Ireland." Famine and pestilence then came and swept through the land. His heart was broken: reluctantly he obeyed the voice of his physician, who ordered him to a more sunny clime. At Genoa his strength completely gave way, and, just as the bright sun of an Italian May had set, he breathed his last—bequeathing his heart to Rome and his body to Ireland. This sad event occurred on May 15th, 1847. The Committee of Glasnevin Cemetery lost no time in soliciting the privilege of possessing what remained of him. The request was acceded to, and Mathias O'Kelly—the respected secretary of the Board—left Ireland for Genoa charged with the mission of guarding to its last resting-place the embalmed corpse. In due time the honoured remains reached Dublin. The coffin had reposed on deck, within a temporary chapel, draped in black. The crape was at once claimed by, and distributed amongst, the crowd—some of whom, kneeling and bareheaded, craved a relic of their

lost leader. A great pall seemed spread over Dublin during four days that the coffin lay in the Pro-Cathedral. At length acolytes, in red and white, bearing torches, issued forth, followed by lines of priests chanting the *Misereere*. The reception given by the people of Paris to the bones of Napoleon was less imposing and emotional than that which greeted the mortal part of O'Connell. The coffin was laid on a bier drawn by six horses; the triumphal car on which the Tribune had stood after his liberation from prison followed. A long train of mourning coaches came next, each horse led by a mute. All the trades, confraternities, and philanthropic societies of Dublin walked in procession; bishops, judges, barristers, and merchants proudly swelled its ranks. The various Corporations of Ireland, wrapped in their red robes, added to the picturesque effect. The roof of the General Post-Office was black with spectators. As the cortege passed over Carlisle (now O'Connell) Bridge every ship in the river lowered its flag and manned its yards. Throughout the whole route to Glasnevin a sea of heads surged; mingled prayers and sighs went up to Heaven, and one thinker soliloquised, in the works of Shelley—

“He has out-soared the shadow of our night,
 Envy, and calumny, and hate, and pain;
 And that unrest which men miscall delight
 Can touch him not, nor torture him again.”

The Very Rev. Dr. Yore, a priest who had much influence with the people, was entrusted by the committee with the general management of the procession. The efficiency of the arrangements are acknowledged in the following letter:—

“MERRION SQUARE,
 “August 7th, 1847.

“MY DEAR AND VERY REV. SIR,—In the unavoidable absence of my elder brother, and in the name of our family, permit me to tender you and the other members of the Cemetery Committee our most heartfelt thanks for your exertions in the arrangements and conducting of the funeral of our beloved and lamented father, and all connected with it. The order, the regularity, the decorum manifested on the occasion, when such vast masses congregated, must have been owing, in a great measure, to the good feelings of the people; but I may fairly say the admirable arrangements made by the Cemetery Committee aided powerfully the good-will of all present in the procession,

“ It was, indeed, consoling to our afflicted hearts to witness the respect paid to the beloved remains of our dear father, and the affectionate attention, activity, and zeal evinced by every member of the committee in the execution of those arduous duties voluntarily undertaken in paying a tribute of esteem and attachment to one who in life was their sincere friend and faithful counsellor.—I have the honour to be, with much respect, your grateful and obedient servant,

“ MORGAN O'CONNELL.

“ The Very Rev. Dr. Yore, V.G., &c.”

The family of O'Connell felt specially grateful and touched, the more so as the expenses attendant on the conveyance of the remains from Italy and the subsequent obsequies in Ireland were borne by the Cemeteries' Committee. These appear to have amounted to £1,300, but do not include a sum of nearly £500 expended on works connected with the last resting place of O'Connell. It was a favourite idea of George Petrie, LL.D. (to whom Irish archæology is much indebted), that the O'Connell monument should consist of a group of buildings, including a chapel of the earliest style of Christian architecture, like that of Cormac on the Rock of Cashel, together with a Celtic stone cross similar to those found at Monasterboice and Clonmacnois, and lastly an accurate reproduction of one of those wonderful Round Towers, which lend to Ireland a peculiar interest and charm. The latter was begun first, and soon attained a height exceeding that of any of the ancient edifices after which the O'Connell Tower had been fashioned. In this erection all the funds available for the purpose were spent, and Petrie's design, in its entirety, has never been carried out. But the new mortuary chapel adjacent—built on the plan of Cormac's, at Cashel—supplies the omission, and as regards Celtic crosses, several fine specimens have since been raised. These crosses, as Christian memorials, strike the beholder as an agreeable contrast to the conventional broken column, inverted torches, urns, and other emblems of Paganism unsuited to a place of Christian sepulture.

English readers will not suppose, after what has been said, that the failure to accomplish all that Petrie planned as a monument to O'Connell, showed any decay of national gratitude. Good proof to the contrary is afforded by the erection in one of the noblest streets of Europe—that now known as O'Connell Street, Dublin—of Foley's colossal group of statuary, commemorative of the services of Ireland's Liberator,



THE O'CONNELL MONUMENT, GLASNEVIN CEMETERY,

CHAPTER VI.

GLASNEVIN Cemetery is somewhat cosmopolitan. The Italian and the Russian, the Gaul and the citizen of the world, are equally included. Father Aloysius Gentili, a powerful preacher, whose ascetic face was quite a sermon in itself, gave much of his toil to the evangelisation of Ireland. Originally a lawyer in Rome, just as Lacordaire had been in France and Bishop Bramston in England, Gentili entered the Order of Charity, and reaped harvest after harvest of wonderful conversions as the result of the missions to which he gave his great natural gifts and characteristic energy. In the midst of these labours he was called to his reward. The committee granted the vault to which his mortal part is consigned, and he fittingly rests near the grave of John Hogan, to whom, when the young Irish art student arrived in Rome, friendless, the great Italian lawyer extended a cordial helping hand. Gentili was regarded as a saint; and for many years bits of his coffin were whittled away for relics by so-called pious persons, who, in the performance of this theft shewed that they were far from scrupulous.

A Redemptorist priest, Russian by birth, equally energetic as Gentili, but of a different type, and, like him, also an ex-jurist, was Father Vladimir Petcherine, who, by the hardihood with which he opposed the proselytism of the flocks amongst which his mission lay, was subjected to a prosecution chiefly memorable for one of the grandest of Lord O'Hagan's bar efforts. The indiscretion for which the priest had been made amenable was that of publicly burning a bible the text of which, he declared, had been corrupted and its sense impaired. The ablest part of O'Hagan's speech was a vindication of the Catholic Church from the, then, frequently made charge of hostility to the Scriptures. He showed that the Church had ever held that the Sacred Scriptures are the written Word of God, and that to the care of the Church we owe its preservation.

On the 13th November, 1836, Rev. Joachim Villaneuva, Canon of Cuenca, was buried here. A tomb bearing date 18th October, 1849, records that Father Christobel Nogueras, O.D.C., rests beneath.

Those who regard Glasnevin and Golden Bridge as exclusively Irish cemeteries would, indeed, be surprised to find how



INTERIOR VIEW OF LORD O'HAGAN'S VAULT.

very many representatives of alien races rest within their walls. The following names, which have been transcribed from the Registers, curiously show its cosmopolitan character, and how Death, like Poverty, levels all races and ranks:—Austenburg, Adami-Cæsari, Amdurski (several), Audibert, Alavoine, Alvaine, Andreazzi, Azzopardi, Amos, Arassus (Etienne), Brunetti, Bergami, Brabant, Bondidier, Boisserat, Barnasconi, Bernier, Bellevoine, Brunicardi, Butsch, Blendenburgh, Baldatchi, Bossi, Bliziby, Bronicordi, Brunicardi, Corsani, Cuetio or Cuoti, Cadosch, Carlos, Cluloe, Corri, Debeau, De la Combe, Des Veaux, Di Pina, De la Vega, De Montmorency, Dothwaite, Ferrara, Graeme, Goetz, Goucher, Gussani, Hossbach, Hugo, Hornbenger, Hermann, Jacques, Luchsi, Laphier, Lavelle, Lubi, Manzie, Memtaith, Monteith, Morgue, Monteiro, Moschini, Mons, Mualt, Neuchwander, Nerna, Pattarga, Pedazio, Pedreschi, Pelio, Pessel, Perso, Peverelli, Phero, Picard, Pidoux, Pisani, Plasto, Pellisier, Porri, Pothonier, Pappini, Privert, Parle, Patarga, Proleze, Pruniere, Pasqal, Porteous, Poirotte, Porri, Potokozey, Podesta, Reinhardt, Repetto, Repet, Rolleri, Rossi,* Sacamani, Spiteri, Shugarr, Shieltheis, Sangiovanni, Sabbi, Scervante, Sezenic, Spadaccini, Szepanawski, Sugarr, Staciewicz (Rev. Gregory), Swerer, Tisserandot, Tozier, Tracq, Tritschler, Umbahorn, Vero, Veroni, Verso, Van Mannen, Vivash, Voiles, Valkenburgh, Vaudrant, Volpe, Volatti, Volkner, Voisin, Von Stentz, Vogel, Van Belle, Vanette, Valencie, Valencia, Vagge, Vaude Velde, Vuille, Weidner, Weckler, Weis, Wosser, Wylier, Ysasi, Zurth, Zipfel, Zumach, Zouch, Zenti.

A visitor standing on the western walk of the Dublin Section might almost imagine himself in Pere La Chaise, especially when the following lines arrest the eye:—

“Oh enfant cheri tu n’as vecu qu’ un printemps, comme une ombre tu as passé de cette terre pour t’envoler aux cieux.”†

* Familiar names, historic and otherwise, crop up in strange promiscuousness. The Cromwells are represented to the number of four—Cranmer, Boswell, Bannister, Horace. Hogarth, Holcroft, Pelham, Whittington, Ptolomey, Wycherley, Woffington, Widdicomb, Quadmaquin, and Zimmerman catch the eye. There are seven members of the Hemenstall family; four Kebles. Even Bass and Alsop are found, and of the Communion of Israel, Hyam and Moses.

† Among other French names observed in this section is that of “Amadée De Morin, Percy Place, 2nd August, 1858.” He is said to have been a refugee from France at the Revolution of 1830. He used to sing the “Marseillaise” with marvellous enthusiasm. His face glowed with excitement; a thrill

M. Pruvôt, the father of this child, died at Amiens, April 25th, 1883, and his remains were brought over for interment in the same grave.* Many of those who pass it join in the prayer: "Priez pour le repos de son âme." In the same section is seen a handsome, white sarcophagus, which came from Genoa, inscribed: "Rault de Ramsault de Tortonval." Among other foreign names which catch the eye is: "Charles Ducas, of St. John de Luz, France, nephew of Sir John Bradstreet, Bart., died February 15th, 1859."

The consignment of remains from remote places is a frequent feature. To this "Home of the Dead" bodies have been borne from the Far West and the Antipodes. Australia sent over the body of Archdeacon Doyle. I also find in the Register: "Rev. Francis Bonaventure Brennan, Lee, Massachusetts, United States, America (body brought over embalmed), died 15th November, 1880." Coffins from the Indies come. A white, marble slab, wreathed with shamrocks, records that beneath reposes the heart of Surgeon-Major Clarke, who died at Dinapore, India, on 8th May, 1879. Another monument announces that it was raised by Harriet Monica Gibbons, of St. Petersburg, to her father and mother. There is a stone, dated 1885, to Christopher J. Nugent, of the Austrian service, and in the South Section another to Anna Longmore, who died in Austria, and bequeathed to Erin her heart, which duly arrived.

Mr. W. C. Selley published, in the *Liverpool Times*, in August 6, 1881, under the heading, "An Englishman in Dublin," a sketch of Glasnevin Cemetery in which a pleasing feature of the place is brought out. "Of course," he writes, "there are fine cemeteries in England as there are fine churches, but when I draw your attention to a Protestant cathedral and a Catholic cathedral, the Catholic reader will understand the internal beauty of the latter and the bareness of the former; so it is with a Protestant and a Catholic cemetery. Every grave in this immense resting-place is a study; the monuments and head-stones erected are works of art, and adorned with flowers in vases and wreaths; and the poorer

seemed to pervade every nerve and fibre. He and Sir John Ennis, Bart., married sisters, both daughters of David Henry, Esq., Dublin. Other French names include—Le Sage (17th January, 1846), Desiré Pontet, Prosper Loré, Chantaperdrix, and Gustave Poirotte.

* M. Pruvôt left a large bequest to the committee, as well as many other families have done, to maintain and keep his monument in order in perpetuity.

graves show a daily care ; there are little glass houses at each end, within which the statue of our Blessed Lord, that of the Blessed Virgin Mary, St. Joseph, or other saint, with vases of real flowers at their feet."

A charming illustration of the floral tribute at Glasnevin is found in Dr. More Madden's plot, in the South Section. It is to the memory of a favourite child, whose last words of innocence—"Good-bye ; I am going to God"—are lovingly put on record.

"Zozimus"—a man not less familiarly known in Dublin than Solomon Eagle was in London at the period chronicled by Defoe, and later by Ainsworth—ceased his perambulations at this time. He has been made the subject of a distinct biography, and a page about him may be admissible here. His real name, as appears from the cemetery records, was Michael Moran. This man boasted that he walked in the footsteps of Homer, and was as well known in Dublin as Nelson's Pillar. What old citizen does not remember that tall, gaunt, blind man, dressed in a heavy, long-tailed coat and a dinged high hat, armed with a blackthorn stick, secured to his wrist by a thong and finished by an iron ferule ? His upturned face displayed the whites of sightless eyes ; his boldly-marked facial muscles gave decision to his aspect ; his guttural voice—often highly sonorous—his Dublin brogue, rich and mellifluous—accompanied by a strange lisp on certain words—tempted mimics to go and do likewise. Evening after evening Zozimus made his pilgrimage through the streets, advancing with slow and measured steps, and halting at intervals to collect in his hat the alms of the faithful. His great popular recitation was "The Life, Conversion, and Death of St. Mary of Egypt, who was discovered in the Wilderness in the fifth century by pious Zozimus." This extraordinary poem, compiled from the "Acta Sanctorum," was written in the last century by Dr. Coyle, Bishop of Raphoe, and began :—

Th' imperial throne when Theodosius held,
In Palestine a holy hermit dwelled.
Whose shining virtues and extensive fame
The world astonished—Zozimus his name.

Other versions of the poem were given by our Dublin street bard, including—

On Egypt's plains, where flows the ancient Nile,
Where ibex stalks, and swims the crocodile.

which in due time became broadly parodied.

A sham "Zoz" once took his rounds on the same night as the real man, and created quite a sensation on Essex (now Grattan) Bridge, where both met and their sonorous tones mingled, to the confusion of their respective followers. On this occasion the real man called the other an "impostherer," but the latter gave back the epithet, and touchingly complained of the heartlessness of mocking a poor dark man. Words ran high, and the sham "Zoz" said, "Good Christians, just give me a grip of that villian, and I'll soon let him know who the real 'impostherer' is." Then pretending to give his victim a "guzzler," he pressed some silver into his hand and vanished.

Mozart, on his death-bed, composed his own requiem, which skilled musicians took down from dictation. The Rev. Nicholas O'Farrell, who was summoned to attend Zozimus when dying, stated that he found the room crowded with ballad-singers and Zozimus "dictatin'." Amongst other directions for his funeral said to have fallen from him were—

I have no coronet to go before me,
Nor Bucephali-us that ever bore me ;
But put my hat and stick and gloves together,
That bore for years the very worst of weather,
And rest assured in spirit will be there
Mary of *A-gypt* and *Susannah* fair.
And *Pharoah's* daughter—with the heavenly blushes—
That took the drowning goslin from the rushes.
I'll not permit a tomb-stone stuck above me,
Nor effigy ; but, boys, if still yees love me,
Build a nate house for all whose fate is hard,
And give a bed to every wanderin' bard.

Michael Moran had reached the age of only 43, and he died from pulmonary disease, the result of exposure to severe weather. Two portraits of this strange character are extant—one by Henry MacManus, R.H.A., the other by Mr. Horatio Nelson. He was buried on Palm Sunday, the 5th April, 1846.

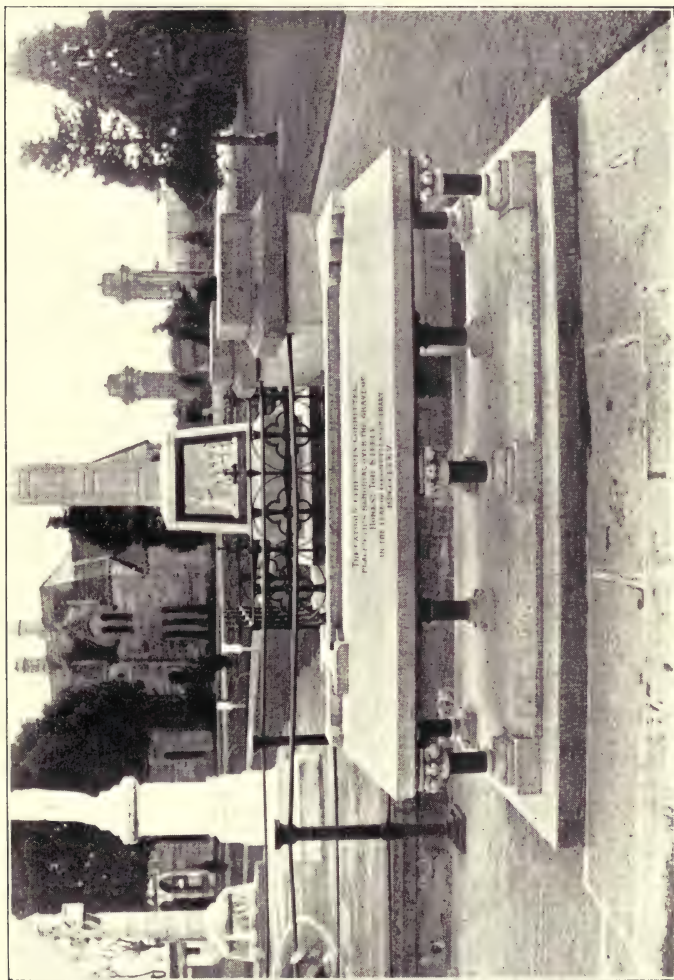
Another bard, but of a much superior order of mind—Hugh Clinch—followed on June 19th, 1847. He was the son of James Bernard Clinch. A modest volume, called "A Leaf of the Shamrock and other Poems," published in 1838, bears Hugh Clinch's name. If Zozimus liked noise and prominence, Clinch sought seclusion to such purpose that his name is overlooked in the otherwise exhaustive "Dictionary of Irish

Poets," by David O'Donoghue. In the *Dublin Penny Journal* will be found a sample of Clinch's muse, which, for true Irish wit and graphic power, can hardly be beaten. This ballad, "The Wedding of Darby McShawn," was constantly sung in society by John Cornelius O'Callaghan.

The visit of Jenny Lind to Dublin was a brilliant incident, but it had its shadows, too. Amongst those associated with her at that time was Signor Albani. A flat stone is inscribed, "Signor Lorenzo Albani, who died November 25, 1848." The remains came from a house in Pitt Street—the same where Baile was born.

A monument to Lady Charlotte Mahon, who died 23rd January, 1849, is erected by her "grand-daughter, Mary Warden Flood"—a representative of the great orator who, with Grattan, thundered in the Irish Parliament.

Life had lost its zest for "Honest Tom Steele" when O'Connell died. For twenty years he followed, with an enthusiastic devotion, the illustrious "Father of his Country," as he loved to style him. A graduate of Cambridge; a landed proprietor of Clare; a cultured writer: above all, a Protestant, his adhesion to O'Connell's standard was rapturously hailed. The "Liberator" bestowed upon him the title of "Head Pacificator," in recognition of his efforts to put down faction fighting and those local dissensions which weakened the great cause that both had at heart. But he was, in point of fact, a brave man; and having entered the Spanish service in 1823, he won laurels by various warlike operations, including the defence of Cadiz. He had a dash of romance in his nature. Sir Bernard Burke says he preferred the old ruin of Creggan, upon his property, to his comfortable home, and meditated its restoration. Of commanding stature, he loved to wear a shako and a military frock coat, imposingly frogged; and stern resolution was stamped on his bronze face. He was tried with O'Connell in the State prosecutions of 1843, but rising to interrupt Attorney-General Smith, the latter exclaimed, "If you do not be quiet, I will strike out your name from the list of traversers." The threat told. The gibbet or the stake would not have seemed half so severe a punishment. He went to prison, as he had hoped, with O'Connell; but on appeal to the House of Lords his leader and himself were set free the following year. In 1847 he felt acutely the death of his chief; then came the visitation of famine, which laid waste the land he loved so well. He sought to put an end to the existence which had now



TOM STEELE'S MONUMENT, GLASNEVIN CEMETERY.

become a burden, but happily that fate was averted by the interposition of friends. His financial affairs having fallen into confusion, Lord Brougham and other political opponents generously tendered help, which he declined. At last death came to the rescue, in London, on June 15, 1848. The Cemeteries Committee had his remains removed to Dublin, and after some time placed them in a crypt, close to the coffin of his chief, and also defrayed the expense of a fine monument. "Noble, honest Tom Steele!" exclaimed the *Standard*, in recording his death, "fare thee well. A braver spirit in a gentler heart never left earth—let us humbly hope for that home where the weary find rest." "He was simply driven to his grave," exclaimed some one at the funeral. "You would not expect a dead man to walk there," was Pat Costelloe's unseemly joke. There was a double fitness as regards the place where the bones of Steele are laid, which, to a man of his romantic temperament, would have been approved. They are close to those of O'Connell, and in grounds which were formerly the favourite resort of a valued ancestor, Sir Richard Steele, who lived at Glasnevin. The latter had been associated with Addison in literary labour, and a part of Glasnevin is still pointed out as "Addison's Walk."*

In April, 1849, the cholera broke out in Dublin, and continued to rage with unremitting violence until late in October, when the ordinarily high death rate of that month came to its relief. Among the victims was William Murphy, popularly regarded as "the millionaire," and two priests, both of St. Audeon's, High Street, the Rev. Patrick Crump and the Rev. J. J. Sheppard. A large monument, with the faces of both priests sculptured in marble, is found in the Dublin Section.

Lever, when writing "Charles O'Malley," introduced Maurice Quill into his spirited picture of the Peninsular campaign; but had he known Captain Henry Quill, of the 32nd,

* Some of his great thoughts may have risen to Heaven as he paced this walk, or trod the sward now ridged with graves.

"It must be so : . . .
Else—whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on itself, and startles at destruction?
'Tis the Divinity that stirs within us;
'Tis Heaven itself that points out a hereafter
And intimates Eternity to man."

—ADDISON.

he could have made the narrative still more stirring. This distinguished officer died on March 26th, 1849, and the inscription on his tomb records that he "served with his corps to the close of the Peninsular War. At the siege of Burgos his leg was shattered and his left eye carried away by a ball. He received two gunshot wounds in the chest at Waterloo. One of the balls fractured the collar-bone and penetrated the lung, in which it became embedded. The long train of suffering ensuing, and the hemorrhage it induced, ultimately proved fatal."*

From a fuller account of his services it appears that he was wounded at Salamanca, and on the 16th June, 1815, took part in the action with Ney's column at Quatre Bras. Undaunted by the sufferings of personal experience, this gallant veteran gave his two sons to the service. A tablet further records the death, at the age of 20, of Lieut. Thomas P. Quill, who "served in the 80th Regiment during the Burmese war of 1852, and was present at the capture of Martabar, operations before Rangoon, the capture of the Great Pagoda with a storming party; also at the capture of Promé. He was five years in the service and died at Calcutta, August 25, 1853, from the privations he endured in the campaign. The second son, Lieut. Henry Quill, of the 35th Regiment, died September 25th, 1863.

Commissary-General Goldrisk had been associated with the Peninsular veteran, Quill, but with less danger to personal safety. He preceded to the grave the man who was scarred with wounds, and his head-stone is found immediately outside the Chapel Circle.

In midsummer, 1849, another remarkable man was laid to rest at Glasnevin, and the pilgrims to his tomb almost outnumber those who hang their garlands on that of O'Connell. "James Clarence Mangan," observes an American writer, "was a poetic genius. Like the Persian poet, he lived in an ethereal world, floating amid the stars, where he heard the sublime strains of a golden harp touched by angelic hands. He reclined on the summit of Parnassus, and from its towering heights gazed out on the wond'rous beauty of the divine panorama of nature. What land has the divine artist painted with

* A bit of red cloth belonging to his uniform surrounded the bullet, and both remained undisturbed until his death, 34 years after. A portly pamphlet on the naval and military services of the Quill family—of whom fifteen fought for their king and country—has been printed for private circulation.

variegated tints, exquisite shading, sweet and delicate harmonies, revealing the most sublime contrast, as 'Erin of the Streams?' Its green fields, rolling meadows, verdant hills, emerald valleys, picturesque lakes, graceful and majestic mountains, glorious bays, crystalline streams, jumping, tumbling, bounding, rippling, murmuring, singing in their serpentine course to swell the rapid currents of the Shannon, the Blackwater, the Slaney, and the Avoca." Mangan, like De Quincy, was the bond slave of opium, and the trans-Atlantic scribe may not know that under its fatal spell were produced myriads of those poetic prisms which dazzled the far-off land, itself so rich in scenic splendour. The essayist pictures him reclining on the heights of Parnassus; but John Mitchell, who used to see Mangan in Trinity College Library, has left us a sketch, obviously truthful, and as such most welcome to this history. "It was an unearthly figure, in a brown garment—the same garment (to all appearance) which lasted till the day of his death. The blanched hair was totally unkempt; the corpse-like features still as marble; a large book was in his arms, and all his soul was in the book. . . . Here Mangan laboured mechanically, and dreamed, roosting on a ladder, for certain months, perhaps years, carrying the proceeds in money to his mother's poor home, storing in his memory the proceeds which were not in money, but in another kind of ore—which might feed the imagination, indeed, but was not available for board and lodging."

Mr. T. D. Sullivan, M.P.—himself a poet of mark—complains that Mangan's tomb displays not one word "to indicate the true child of genius and singularly gifted poet." Some details, therefore, may prove not unacceptable here. It is by his spirited translations from Schiller and Goethe that Mangan will be best remembered. In the exquisite poem with which he makes the Teutonic muse to sing in English, and causes the genius of the Fatherland to pass into our Irish vernacular, he has excelled all contemporaries. But, although evincing a fondness for Continental poesy, he was as true to Erin as he proved himself to be faithful to the memory of a mysterious "Frances," for whom, in early days, he conceived an unrequited passion, and who, almost until the last scene of all, flits like an angel through his poems. Of purely Irish pieces, "Neill of the Wine-Red Hand," "Dark Rosaleen," and the "Lament for Tyrone and Tyrconnell" are among the best. On June 21st, 1849, at the age of 46, he took ill in a back street



CLARENCE MANGAN'S MONUMENT, GLASNEVIN CEMETERY.

of Dublin and was borne to the Meath Hospital, where he breathed his last. Hercules Ellis, an ardent admirer of the poor poet, when he heard of Mangan's death, called at the hospital, and has penned a painful description of the man who had so often given him delight, stretched stiff, stark, and naked on a deal table; but he could hardly have appeared more corpse-like than Mitchell's picture of him when engaged at toil. Another visitor came to the hospital, moved by mingled emotions—Sir F. W. Burton, subsequently keeper of the National Gallery, London, who has left us a picture of the poet as he lay dead.

Mangan's touching lines, "Twenty Golden Years Ago," foreshadowed all that followed.

"Tic-tic, tic-tic ; not a sound save Time's
And the wind-gust as it drives the rain—
Tortured torturer of reluctant rhymes
Go to bed and rest thy aching brain.
Sleep—no more the dupe of hopes and schemes,
Soon thou sleepest where the thistles blow,
Curious anti-climax to thy dreams
Twenty golden years ago."

Mangan, although most given to the German poets, was very familiar with those of France, Spain, and Italy, and he loved to recite Dante's lines, in which Ugolino was done to death in the Tower of Famine—possibly in grim foreboding of a fate not widely different from his own. Like Lamb, he would sometimes seek to ease the tired brain by playing upon words, and once, when congratulated on a poem, which, however, had been translated from Hafiz, a Persian poet, he replied that it was only *half-his*.*

I have said that the pilgrims to his shrine sometimes outnumber those who kneel in the O'Connell crypt.

"And be it told to the honour of this exceptionally gifted man," writes Father C. P. Meehan, "at whose grave some modern Pharisees have cast shards and flints of obloquy, that he never in all his life bodied forth on paper a single thought or suggestion that could flutter modesty even for an instant. Nay more, his conversation, meekness, and unpretentiousness would not unbeseem a Carthusian cloister; and be his errors of head what they may have been, it must be said that he never

* The late Denis Florence MacCarthy, to W. J. F., June, 1864.

lost faith in God or hope in the Divine mercy. To the desponding and broken of heart, what preacher has ever spoken balmier consolation than we find in this exquisite verbal melody?—

‘ But if drooping turn thy gaze
Where the gilded cloud is gleaming,
Let thy heart divinely dreaming
Drink of Hope’s Aurora rays,—
See where Heaven its arch uprears,
Shine the ever golden portals,
With the blest inscription “MORTALS,
You shall meet in happier spheres.”

Charles Aylmer, the scion of an ancient race in Kildare, was one of four other Irishmen who, in 1814, assisted at Rome at the formal restoration of the Society of Jesus, after its suppression in 1773 by Clement XIV. He returned to Ireland and took an active part in establishing Clongowes College, which adjoined his ancestral home. When the See of Kildare became vacant he was recommended, in conjunction with the famous J. K. L., for its mitre. His writings are—“A Life of St. Aloysius,” “The Exercises of Aloysius,” “Bona Mors,” “Three Hours Agony,” “The Novena of St. Francis,” “A Spiritual Retreat,” and others. He was called to his reward on the 4th July, 1849.

Thomas J. Lee, M.D., Cavendish Row, represented both Archbishop Carpenter and Archbishop Troy, who, in trying times, had ruled the Archdiocese of Dublin. In September, 1849, his funeral entered Glasnevin Cemetery. He was the father of the late Dean Lee, P.P., V.G., of Bray, and of Canon Lee, Pastor of Haddington Road Church. An inscription on the side panel of his monument depicts a state of things hard to realise at this day. It was introduced, I find, by the special instructions of Dean Lee: “This family, driven by religious persecution from their hereditary burial-place, in the churchyard of St. Michan, Dublin, have sought here a place of rest.”

John Breen, M.D., F.K.Q.C.P.—the butt of Dr. Brennan’s relentless onslaughts in the *Milesian Magazine*—was buried June 12, 1850. He had been educated for the Church, and never relinquished the gentleness of manner peculiar to priests of penal days. “Come, Creep-mouse Breeny O!” occurs in one of the squibs which notices this characteristic.

On December 14, 1850, James Charles Bacon, a man of much philanthropy, was buried here. A carving in bas-relief

depicts him caressing orphan children. A man of less ascetic type was James Scott Molloy, a well-known solicitor, buried at the same time. "The Law Scrutiny; or Attorney's Guide," a satire, by William Norcott, was published in 1807. Addressing a father of the craft, he says:—

"And doubtless will your vacant hours employ
T' instruct your simple friend, J—— S—— M——."

Molloy filled the public post of Official Assignee in the Court for the Relief of Insolvent Debtors.

Cornelius MacLoughlin, an old member of the society of United Irishmen, and a staunch ally of O'Connell in successive political struggles, also joined the majority this year. Readers who care to study the exciting period of 1798 should see Dr. Madden's "United Irishmen" (Vol. II., p. 50), where a dramatic incident, which took place at the house of Con MacLoughlin, is described. He served for many years on the Board of the Cemetery. Having reached the patriarchal age of 90, he died at Fitzwilliam Place, May 28th, 1851.

Students of the stormy period of 1798 and 1803 will remember the case of Anne Develin, who was at first vainly bribed and afterwards cruelly tortured in the hope of persuading her to turn informer. Dr. Madden regarded her as a heroine, and in his "Lives and Times of the United Irishmen" devotes much space to her history and its vicissitudes.

"My next inquiry," he writes, "was after her remains. Thanks to the admirable mode of burial registration in the Cemetery of Glasnevin, and the facilities afforded me by the secretary of the committee, the spot was speedily ascertained—in that portion of the Cemetery set apart for pauper burials. In a few days the assistance of some friends enabled me to have her remains removed to that part of the Cemetery which is in most request—very near the spot where the remains of O'Connell are deposited. The usual fees paid for such removals were remitted on this occasion, and permission was granted to have a monument erected over the grave not unworthy of the place or the person."

Over the inscription the most suitable of all emblems, the cross, is sculptured, and underneath there is a device that is thought an appropriate one on the tombstone over the grave of the faithful servant of Robert Emmet—an Irish wolf-dog, crouching on a bank of shamrocks, with an earnest look and watchful expression. Anne Develin died 18th September, 1851.



THE GRAVE OF ANNE DEVLIN, GLASNEVIN CEMETERY,

A less lowly tomb is one in Curran's Square erected by Robert Netterville, in November, 1851, to Annabelle, daughter of Henry Mayne and grand-niece of General Sir Robert Rollo Gillespie, Bart.

Five Theobald Butlers figure in Irish history, though Carte thinks it not unlikely that the third and fourth may be identical. But, however hazy the record of their services may have become, there is no doubt whatever as to those of their descendant, Major Theobald Butler, who died 26th December, 1851, aged 66 years. The following inscription is found on his headstone alongside the Oak Walk of the Dublin Section: "Having entered the British army at an early age, he served under Sir John Moore, and subsequently under His Grace the Duke of Wellington, through the Peninsular Wars, for which he received medal and seven clasps. He also received a second medal for being present at the memorable battle of Waterloo, in 1815."

Major Theobald Butler was present at Corunna when a cannon ball struck Sir John Moore, and helped to lay his chief in the hurriedly-prepared grave, where he lay "like a warrior taking his rest."

Some of the brightest and warmest lays in the "Spirit of the Nation," as also in Sir Gavan Duffy's "Ballad Poetry of Ireland," bear the signature of "J. de Jean."

He had previously published, in 1845, "Poems for the People," and in 1851 a volume of fugitive pieces; he also wrote under the signature of "J. Robertson," "Maria," "L," "G," and "F," as we learn from David O'Donoghue, who has been at much pains to trace the effusions of his muse. "*Jungamus Dexteras*" was his motto quite as much as "*Erin go Bragh*." De Jean nobly sought to cement the bonds of brotherhood between the hitherto hostile forces of Orange and Green. A party song had been composed in '98, called "The Boyne Water," to the tune of which red blood had been shed between the colours just named. "On July the Twelfth, 1843," when O'Connell was organising what he called a "bloodless revolution," De Jean essayed to heal old wounds by a new balm—

Come—pledge again thy heart and hand—
 One grasp that ne'er shall sever ;
 Our watchword be—"Our native land"—
 Our motto—"Love for ever,"

And let the Orange lily be
 Thy badge, my patriot brother—
The everlasting Green for *me* ;
And we for one another.

The fire of De Jean's genius was quenched too soon. He wrote not for fame. His real name, as appears from the records of the cemetery, was "John Frazer, age, 48 years; residence, Jervis Street; date of burial, March 23, 1852." He left a daughter, who became the wife of Thomas Clarke Luby, T.C.D., editor of the *Irish People*, and author of the "Life and Times of Daniel O'Connell." Frazer had also been a journalist, and conducted the *Advocate*, a Dublin print. He died poor. His grave was not secured "in perpetuity," and a person named Eliza Daly seems to have been buried in it. No stone marks Frazer's grave; but it is not too late to discharge this small debt to a highly interesting memory.

Appended to the record of the burial, on 11th September, 1852, of "Maria Kirwan, aged 28, of 6 Merrion Street, Upper," is a note in the autograph of Mathias O'Kelly, then secretary to the Cemetery, *i.e.*, "murdered by her husband at Ireland's Eye"! The grave was bought by William Burke Kirwan, "miniature painter," who for nearly two months after the murder seems not to have been suspected of foul play. The lonely and picturesque isle on which her death occurred is one mile from the Hill of Howth, and bears traces of the ruined Abbey of St. Nessan, in which was once preserved the Book of the Four Gospels, known as the "Garland of Howth." While his wife was bathing, Kirwan claimed to have been making sketches of the scenery. Piteous screams had been heard at Howth, and in a fissure between two rocks the body of Maria Kirwan was found. Isaac Butt defended Kirwan, but defended him badly, as he himself often confessed. He defied the prosecuting counsel—the subsequent Mr. Justice Hayes—to show how a murder could have been committed. Hayes drew so realistic a picture of the dreadful deed that a shudder shook the court. Kirwan was found guilty on December 10, 1852, and Judge Crampton, in sentencing him to be hanged, said—"The wife whom you vowed to cherish you destroyed while you spared the courtesan." Some English newspapers took up his case and hysterically sought to save him. James Knight Boswell wrote a pamphlet with the same design. One man, however, could have hanged him—Dr. Geoghegan, F.R.C.S.I.,

who made a *post mortem* examination and found that a sword-cane or similar instrument had been driven through her body. Strange to say, Dr. Geoghegan was not called on the trial. Meanwhile influential friends were not idle. Kirwan had a considerable medical knowledge, having been constantly employed by the profession in painting studies from anatomical specimens. Sir Philip Crampton persuaded Judge Crampton, who tried the case, that the medical evidence was insufficient. A reprieve was obtained, and subsequently a commutation to penal servitude for life. He was sent to Bermuda, where he met Smith O'Brien, John Mitchell, Meagher, and MacManus. Reaction of feeling soon set in against him. It was said that his mother-in-law and others had mysteriously disappeared, and in a search for new evidence the garden of his late residence was ripped up. From Bermuda he was transferred to Spike Island, near Cork. At length, after twenty-seven years detention, he was released on condition of expatriating himself to America. He received from the governor £70, which had remained to his credit, and repaired to Queenstown; but the ship which should have called at that port failed to do so. The man who, it was thought, would spring from his prison like a liberated rat from its trap, returned to Spike Island begging re-admission to his cell, in which he remained until new arrangements were made. "Love is stronger than death," saith Solomon; "and jealousy more cruel than the grave." On arriving in New York he discovered the woman with whom he had lived nearly thirty years before. She soon wrote, in appealing terms, to the prison authorities requesting some assistance for Kirwan; but the claim it was impossible to recognise. Years rolled on, and one day an old man hired a boat to Ireland's Eye, and spent some hours testing how far the human voice was capable of making itself heard at the mainland. Maria Kirwan's grave—unmarked by a stone—is numbered "X D 39," and will be found near the Oak Walk of the Dublin Section. No other interment has been made in the grave. The horrible story produced a profound sensation, and for twenty years Kirwan's fine house in Merrion Street remained without a tenant.*

A man whose death came at this time was Joseph Denis Mullen, Governor of the Four Courts Marshalsea. His name surmounts a vault in the Old Circle, with the date of demise

* This case is included in the list of murders given in Hayden's "Dictionary of Dates"

—1852. He had been a prominent member of the Catholic Association, and gave efficient aid to O'Connell in establishing the Catholic Cemeteries. The assistance of Mr. Mullen proved very valuable to O'Connell in his election for Dublin. How old and staunch was Mullen's friendship is shown by "Anacreon in Dublin," published at London in 1814, and known to have been written by Edmund Lenthal Swift. Mullen was a native of Francis Street, in the "Liberty."

"Haste thee now, ingenious Mullen,
Though the Liberty is dull in
Manufacture, trade, or pay,
Thou must form a Cup to-day.
Though our need should make us thrifty,
We will spend our guineas fifty,
And contribute, every man,
To the famous Lawyer Dan."

The "Cup" presented by the manufacturers of the Liberty is in possession of O'Connell's family.*

"My father regarded 'Moore's Irish Melodies' as a most valuable aid in his effort to achieve Catholic Emancipation," writes the son of O'Connell. But Moore was also "the poet of all circles—the idol of his own," to quote Byron's words. When, in 1850, news of Moore's failing health reached Ireland, the Cemeteries Committee put upon their minutes that, "in the event of his demise, they were prepared to expend a sum of £500 for expenses attendant on the transfer of his remains to Ireland, and on his funeral." During two years his once bright mind remained a gloomy blank; at last, in 1852, news of his death came. A letter was addressed to Mrs. Moore apprising her of the wish so generally felt that he should rest in that "Dear Isle of his own," of which he had so sweetly sung. But, as all who read his "Journals" know, "Bessie" was a woman of most retiring habits, and preferred that he should sleep near the rural spot where he died. Instead, therefore, of a palatial pile raised to his memory at Glasnevin—

A green grave rises
On thy sward—Devizes.†

* Several letters addressed to Mullen appear in the "Private Correspondence of O'Connell"; see also the "Life of Lord Melbourne," by Torrens; and the "Life and Times of Lord Cloncurry."

† Denis Florence M'Carthy.

Some months previously, *i.e.*, on May 25th, 1851, Richard Lalor Shiel, the eloquent champion of civil and religious liberty at a time when penal chains clanked around him, died British Minister at Florence. The Cemeteries Committee suggested that his remains might fittingly rest near those of O'Connell; but Mrs. Shiel wished that his grave might be where she could in death sleep beside him.

In 1853 the bloodhounds which had so long guarded Glasnevin Cemetery bayed no more. How the Committee came to relinquish the services of those vigilant and faithful creatures arose in this way. An annual stipend had been paid to a physician to attend, in case of illness, the Cemetery staff. Dr. Kirwan, the well-known City Coroner, was the last to fill this post. One night, when hurrying through the Cemetery to visit Mr. Walker, the sexton, Dr. Kirwan was suddenly attacked by the bloodhounds. Their mission from the first had been one of hostility to such medical men as dared to invade the Cemetery at night; and, with canine instinct, they are said to have scented on this occasion a son of Galen. Dr. Kirwan, placing his back against a tombstone, sought to keep the bloodhounds at bay, and for some minutes the City Coroner was in imminent risk of furnishing in his own person a sensational case for inquest on the morrow. At last his lusty cries for help were heard above the canine chorus. Help arrived, and thus Dr. Kirwan narrowly escaped the fate of Actæon. He was a cultured man—the attached friend of Archbishop Murray, whose house he occupied after the death of that prelate. The nocturnal incident naturally caused a shock.* As a result the bloodhounds were banished. But, in point of fact, the outrages which they had been got to prevent had long previously ceased, thanks to the operation of the Anatomy Act.

* Dr. Kirwan was attacked near the Old Chapel Circle, and close to the spot where his own tomb now stands. It records that his death took place 3rd February, 1868.

CHAPTER VII.

ON May the 24th, 1853, the right hand of Frederick William Conway lost its cunning, and "the ablest man ever connected with the Irish Press,"*—to quote the words of Dr. Madden—sank to rest in Glasnevin Cemetery. His life was spent in the clangour of conflict, and if written would prove a valuable fragment of Irish history. The "Journals" of Thomas Moore often record his interviews with Conway, to whom he was warmly attached. But Conway, though a prominent actor in the political struggles of the time, would regularly bare his wounds in the society of the Muses, whose healing powers he held in high esteem. Wit, Poetry, and Philosophy were his divinities, and he constantly sought renewed strength in worshipping all three. His splendid library of books, all uniformly bound, were dispersed after his death by the auctioneer's hammer, and the book-hunter of to-day, when pursuing his tramp, recognises with mingled feelings solitary survivors of the old set, "clad in leathern panoply," lifting their heads haughtily amid mushrooms of modern literature. Conway died at his picturesque residence, St. Kevin's, Old Rathmines, at the age of 71, and was buried on the 27th of May, 1853. A fine marble bust of Conway remained in the possession of his son-in-law, Michael Dwyer, Esq., late Registrar of Deeds; but he is more graphically depicted in a well-known oil painting by Haverty, supported on each side by Daniel O'Connell and Patrick Vincent FitzPatrick.

Another old member of the Catholic Association died at this time, Sir Simon Bradstreet, Bart., of Stacumney, County Kildare. He was nearly connected with the houses of Mountgarret and Cavendish, and represented a family which had obtained from Cromwell grants of land in Kilkenny. He died in October, 1853.

On June 24th, 1853, Maurice O'Connell, the ablest son of the "Liberator," was buried. He had the voice, manner, and figure of his father, and stood shoulder to shoulder with him in the struggles of the time. His gentler moments were given to the muses. His poem, "Dunkerron Castle," was

* "History of Penal Laws against Roman Catholics," by R. R. Madden, p. 50.

much praised by John Cornelius O'Callaghan,* and to him also we owe the "Memoirs of General Cloney,"† which he unostentatiously compiled under the dictation of the rebel chief, whose neglected early education disqualified him for the task. In the midst of a bright parliamentary career, Maurice O'Connell died at his post, aged 49. His "Recruiting Song for the Irish Brigade," a spirited lyric, appears in Barry's "Songs of Ireland"—

Is there a youthful gallant here
On fire for fame—unknowing fear—
Who in the charge's mad career
On Eire's foes would flesh his spear?
Come let him wear the White Cockade,
And learn the soldier's glorious trade,
'Tis of such stuff a hero's made,
Then let him join the Bold Brigade.

A tomb, also dated June, 1853, on which the name of Sir Walter Blake, Bart., of Menlo Castle, is inscribed—though it does not appear that he himself is buried there—is found in the Chapel Circle. Here rests his son-in-law, Stephen Burke, County Inspector of Constabulary, after an active career in stirring days.

On October the 5th, 1853, an appalling accident occurred at Straffan, on the Great Southern & Western Railway. An express from Killarney and the South had been brought to a stand-still owing to some defect in the engine, and was run into by a heavy goods train also *en route* to Dublin. It went clean through a first-class carriage that was last in the express train, driving the remainder into a heap of ruins. The carnage was dreadful. A fine poem by William Allingham, descriptive of this tragedy, opens with a fond adieu bade to Killarney's woods, its purple mountains, and falling floods.

The magic car of modern skill,
Nor hour nor distance heeds;
With beat and roar and whistle shrill,
On through the dusk it speeds.

* Maurice O'Connell was a duellist and so good a marksman that, at Derrynane, he could hit an eagle with a single ball. He challenged Blennerhasset, of Ballycudy. Three shots were interchanged; O'Connell's second and third pistol missed fire, luckily for Blennerhasset. —*Letter of James Connor, first cousin of Maurice O'Connell.*

† His sister, Mrs. FitzSimon, mentioned this fact.

Our friends in Dublin city gay,
 Expectant name our names ;
 "The fog is out to-night," they say,
 And stir the kindly flames.

Oh ! chiller than October's touch
 Is freezing many a smile !
 Terror and mortal torments clutch
 What love expects the while.

Love's self, however true and warm,
 Might fail to recognise
 The dear, the well-remember'd form,
 If set before its eyes !

'Mong twisted metal, splinter'd wood,
 Half buried in the ground,
 'Mong heaps of limbs crush'd up in blood,
 Must wife, child, friend be found.

No hostile cannonade, or mine,
 Perform'd the cruel wrong ;
 Through peaceful fields they sped to join
 The city's sprightly throng.

Not a few of those so suddenly hurled into eternity were coming to attend the ceremonial with which Dargan's Great Exhibition of that year closed. Others were solely intent on prosecuting, as the great aim of their lives, the craft in which each had anxiously embarked. One of the passengers, Mr. Jelly, put his head out of the window for a moment and was instantly decapitated. Christopher MacNally, a well-known solicitor of Dublin, also instantaneously perished. MacNally, with other victims, was laid in Glasnevin Cemetery on October the 9th, 1853. A monument has been erected by his widow. The death of O'Connell's nephew Mr. MacSweeney and his wife were specially deplored.

John Keogh, the leader of the Irish Catholics previous to O'Connell, had sons who inherited much of his fire and patriotism. John Keogh, his second son, was buried here on September 13th, 1854, and others of the family followed.

On October 12th, 1854, died Patrick O'Higgins, or, as he is described, "The O'Higgins," an active leader in the Chartist movement and President of the Universal Suffrage Association.

"Here *lies* an editor" is said to have been rudely graven



JOHN KEOGH'S MONUMENT, GLASNEVIN CEMETERY.



F. W. CONWAY'S MONUMENT, GLASNEVIN CEMETERY.

on an equally rude tombstone at Arkansas. But editors are treated with scant courtesy in America, and are "hided" as often as they are *fêted* nearer home. Richard Barrett, editor of the *Pilot*, received not a few ovations as a Repeal Martyr and fellow-prisoner of O'Connell in 1844. As a Protestant, his adhesion to the standard of the Great Tribune was joyously hailed, and thus it came about :—O'Connell's first acquaintance with him was formed at what professed to be a charity dinner, but which was really a political reunion. Barrett was then attached to the Conservative Press. However, in a post-prandial speech the genial expression fell from him that while Wilberforce was earning the thanks of philanthropists for his efforts to liberate black slaves abroad, O'Connell had earned lasting gratitude for his exertions on behalf of white ones at home. The Pressman and the Tribune soon came to know each other well, and O'Connell was specially glad to secure him as confidential colleague in political work. He brought *prestige* with him, too. Barrett's family were not unknown to fame; his brother, Eaton Stannard, who died in 1820, had won literary distinction, and the earlier volumes of *Notes and Queries* show the interest which attached to his name.

James Lamb's "Impressions of Ireland and the Irish" includes (I., pp. 88-9) a long description of Barrett: "In his face you confidently read energy and determination of character. In the management of his paper he is free and fearless, slashing away at the enemy regardless of their cries for mercy."*

Between Barrett and Conway a fierce battle had long raged. Conway deserted and maligned O'Connell, while Barrett's newspaper became the organ of his policy. It may be said that Conway and Barrett fell together—

Mamilius smote Herminius
Through head-piece and through head ;
And side by side, those chiefs of pride,
Together fell down dead.

* Personality intermingled with the polemics of that day. Barrett accused Robert Holmes of being a hunk, who for every guinea he got spent merely the shilling and hoarded the pound. Holmes challenged him to mortal combat. Barrett replied that, having a wife and a large family depending on him for bread, he did not conceive that he was bound to risk his life to gratify an enemy. Holmes then wrote a stinging letter, of which the pith was that this consideration need not deter him, for he solemnly promised, in case Barrett fell, to settle a fair annuity on his family. Barrett also assailed Charles Gavan Duffy, who in his great book, "Four Years of Irish History," returns his fire.

The year 1855 is mentioned in Webb's "Irish Biographies" as the date of Barrett's death. It appears from the records of the Cemetery that the order for his burial was taken out on October the 17th, 1854. At this time also one of the last surviving friends of Curran, John Lube, of the Middle Temple, was laid beside him.

Glasnevin Cemetery was thronged on May 14th, 1856, for on that day a once well-known man, John Finlay, LL.D., was buried in presence of troops of his co-religionists, as well as of Catholics and Dissenters, who remembered how ungrudgingly he had given his great talents in furtherance of their emancipation. "The London Catalogue of Books" (1816 to 1851) records a long list of his works dealing with law and equity; but it is as the miscellaneous writer that one prefers to recall him. His writings on the "Foreign Relations of the British Empire," the "Natural Resources of Ireland"; his sketches of Bushe, Paget, Bedford, Whitbread, Luke White, Barthelemy, Lord FitzGerald, William Orr Hamilton, and Feinaigh, but especially his dramatic criticisms, are always pleasant reading.* He had been a thinker almost from the cradle, and a philosopher in the nursery. In 1809 he was Auditor of the Historic Society. Dealing with History he used language which must have made MacNally wince†—

"Tremble the wretch who, in the mask of hypocrisy, hopes to deceive her searching eye, and escape the grave, eluding punishment or evading detection; let him tremble at the certainty that history at last plucks off the vizard of the villain, and that not even the tomb can afford concealment to guilt, or shelter to the guilty, when History is the prosecutor and Posterity the judge."

It was not until Lord Anglesey became Viceroy that the services of this able man were recognised. The Waterloo veteran, in his distribution of patronage, when pressed by high interests on all sides, selected for promotion a man without such aids, and vindicated his labours from a long neglect. Finlay became Chairman for Roscommon, or, as it would now be called, County Court Judge. Moore's "Diary" records his intercourse with Finlay. Speaking to Moore of Irish history, he said: "The lies are bad and the truth still worse!"‡

* "Finlay's Miscellanies" were published by Cumming in 1836

† Leonard MacNally, a popular barrister, who was associated with Finlay in various liberal movements. In "Secret Service under Pitt" extracts from his letters to the Irish Government were published, clearly showing him to be a spy.

‡ Moore's "Diary," VII., p. 232.



JOHN FINLAY, LL.D.'S MONUMENT, GLASNEVIN CEMETERY.

Publishers not a few rest at Glasnevin—Grace, Duffy, Mullally, Powell, Kelly; but the earliest and oddest of the tribe was Richard Coyne. His solemn visage; his long, sleek hair, and sacerdotal leggings, gave him a sanctimonious aspect, and marked the man as something between a puritan and a presbyter. “Peter,” he was once heard to say to his assistant from a remote corner of his shop “have we any Confidence in God left?” O’Connell, who overheard the question, was puzzled by it; but it may be here explained that Coyne named a book which had proved a financial success. The earlier meetings of the Catholic Association had been held in Coyne’s house.* Coyne survived until June 1st, 1856. He did good work in his day. He was the first to introduce to the public the “Letters of J. K. L.”—written by the illustrious Bishop Doyle, whose statue, from the chisel of Hogan, is a noble work of art.

John Hogan—the Irish Canova—was the next man of mark whose remains were laid in Glasnevin. His “Dead Christ”: his colossal statue of “O’Connell”; his “Cloncurry and Hibernia,” “Brian Boromhe,” and the “Drunken Faun” are all triumphs of artistic skill, and it is on record that Thorwaldsen said, in reference to the last, and specially of the “Dead Christ,” “*Avete fatto in miracolo.*” “As the procession approached Trinity College, the students, wearing academic cap and gown, and headed by some of the Fellows, issued two by two from the inner entrance, and lifting their caps as they passed the hearse, took up their position and headed the procession in its passage through the city.” Hogan’s mother, Frances Cox, was great-grand-daughter of Sir Richard Cox, the Chancellor; but the family had been reduced by vicissitude. John was a native of Waterford, and was patronised by a priest, who one day found to his surprise most exquisitely-carved designs on the legs of an old four-post bed, on which at night he used to stretch his wearied limbs. Friends raised some money to send young Hogan to Rome. Here he attained high rank as a sculptor, and married an Italian lady; but, like Goldsmith’s hare, his gentle nature “panted to the spot from whence at first it flew,” and he died in Dublin on March 27th, 1858. The Committee placed at the service of his family the plot in which his ashes rest!; it remains for Ireland to raise a monument to his memory.

* See page 3, *ante*

† An interesting biography of Hogan, full and sparkling, from the pen of the late Mrs. Atkinson appeared in the *Irish Quarterly Review* for 1858. See also the *Irish Monthly*, Vol. II., p. 383. Dublin: Gill. 1874.

Major Nicholson, who died on March 15th, 1858, had previously erected a monument to his deceased wife on which he records: "She accompanied him in his campaigns to the East Indies and Cape of Good Hope; St. Helena; and was in Antwerp during the three days of Waterloo," where her husband had been engaged.

The tomb of Lady Mary Hodges, in Curran's Circle, records her death on March 24, 1858; and subsequent interments in her vault include the remains of Madame Charlotte Aubrey, Charles Strickland, and members of the family of Mr. Commissioner Farrell.

The funeral, on May 28th, 1858, of John O'Connell—the favourite son of the "Liberator"—was almost the largest which, up to that time, had journeyed to Glasnevin. In 1832 he had entered Parliament for Youghal, and afterwards represented Athlone, Kilkenny, Limerick, and Clonmel. He died at the age of 47, having caught his death-illness when writing, in a damp, green bower, a paper for one of the quarterly reviews. Like Barrett, he had been a State prisoner with the "Liberator," and is fully referred to by James Grant in "Ireland and the Irish." His "Recollections of a Parliamentary Career" (2 vols.: Colburne), were reviewed in the *Quarterly* by John Wilson Croker. He also wrote "The Repeal Dictionary" and "The Argument for Ireland," and brought out a collection of his father's speeches, connected by a silver thread of biographic comment, which, though fragile, is sometimes sparkling.

Stephen Coppinger was amongst those who attended John O'Connell's funeral; on the following day he suddenly died. "He was a distinguished member of the old Catholic Association," states his epitaph, "and was well known for his vigorous exertions in the cause of civil and religious liberty. He served his country with zeal and assiduity, not for sordid gain, but through pure and disinterested patriotism. He was respected and esteemed by all classes and creeds for his honourable independence, uncompromising principles, and his many virtues." An allusion in the above is explained by the "History of the Coppingers":—"In early life he was a great friend of O'Connell's; but he carried an address to Washington against O'Connell's opinion, at the Catholic Association, and from that time they ceased to be good friends." He (O'Connell) nicknamed Stephen the "Knight of the Rueful Visage," and when he joined the Board of the Cemetery, Dan's remark was: "We should be grateful to Mr. Coppinger for lending us his coun-

tenance." Thomas Wyse, who married the daughter of Lucien Buonaparte, sought Coppinger's help when writing his "History of the Catholic Association," and Stephen, observing in it a severe reference to Napoleon, exclaimed "*Et tu, Brute!*" Stephen Coppinger had graduated in Trinity College, Dublin, and in 1815, joined the Irish Bar. A long account of him, with samples of the anecdotes of which he was full, appears in the *Irish Quarterly Review*. He died on May 29th, 1858.

John O'Connell and Stephen Coppinger were soon followed by a man who had given, in other ways, useful help to the popular cause. Of Pat Costello many laughable anecdotes are recorded. Costello died on July 10th, 1858, aged 68, and his tomb is near that of John Reynolds, whom, in rugged outline, he resembled.

Another of O'Connell's bodyguard followed — Fergus Farrell, J.P., who had discharged the duties of Lord Mayor, and was a very useful and respected citizen, died October 29th, 1858.

Francis White, F.R.C.S., Inspector-General of Prisons, and afterwards Inspector of Lunatic Asylums, in Ireland, was an important man in his day. The apprentice of Abraham Colles, he established a hospital for diseases of the eye and an anatomical school; was active during the cholera; served as secretary to the Board of Health; wrote on tracheotomy and rupture, and gave valuable evidence before the Warburton Committee; and was President of the College of Surgeons at a time when Catholics rarely succeeded to the post. He died on August 16th, 1859, from the effects of a railway accident near Waterford.

On the 10th November following, Annie wife of St. John Butler, and only child of Walter Arcedeckne Burke of Gortromona, County Galway, was buried.

Terence J. Dolan, Clerk of the Crown for Tyrone and Chairman of the Rathmines Commissioners, had given to the Catholic Association valuable work in his professional capacity as an attorney, and also to the Board of the Cemetery, of which he was an active member until his death, in December, 1859.

Bishop Blake, whose interrupted ministration beside the grave of Mr. D'Arcy led to the establishment of a Catholic Cemetery, had served for many years on its Board, died March 6th, 1860. His life is an interesting fragment of ecclesiastical history. He made a special mission to Rome with the object of opposing the veto, and later on founded anew in the Eternal

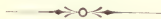
City the *Collegio Irlandese*. He revived the glory of the Irish College, presided as its Rector, and then came home to help in organising local charities and worthy enterprises. He never relinquished an asceticism of character which first showed itself as a schoolboy in always giving away his lunch to the poor. After the fast of Saturday had been abolished, he obtained from the Pope a rescript, dated 25th May, 1834, by which an indulgence was gained by those who voluntarily abstained from flesh meat on Saturdays. While Vicar-General of Dublin the same spirit of vigour was shown. During his absence from Ireland Dr. Yore, an indulgent pastor, acted in his stead, and some people were known to contrast the cold Blake (bleak) nights unfavourably with the sunny days of Yore. Bishop Blake's remains rest in his Cathedral Church at Newry.

O'Connell's letters are loud in praise of the energy and intelligence of William Ford, an attorney so genial that he went by the nickname of "Civil Bill" Ford. When the aged Liberator had been committed to prison for a period which few thought he could survive, Ford took charge of the proceedings on appeal to the House of Lords for a reversal of the judgment, and *mirabile dictu*! succeeded. Sir Gavan Duffy, one of O'Connell's fellow-martyrs, as the State prisoners were described, writes: "Pale and panting, the aged attorney who had posted night and day from London with the record of the Lords' judgment in his pocket, stumbled into the room, flung his arms round O'Connell, and thanked God that his friend and leader was entitled to walk out of prison." The ovation that followed was memorable. There was no electric wire in those days, and Ford's race home with the news was an exciting one. When the express stopped at Chester he hastily announced to the passengers and porters that O'Connell was going to get out. "Did you say it was at this station the gentleman would get out, sir?" asked a matter-of-fact porter. Ford, aged 69, died at Kilcainr, Navan, Co. Meath, and was buried at Glasnevin, 6th June, 1860.

An Irishman of undoubted grit was Sir Edward McDonnell, the original chairman of the Great Southern and Western Railway of Ireland. In 1854, when war was declared against Russia, he happened to be Lord Mayor of Dublin, and his brilliant ball to the regiments which were ordered to the East, recalled the more impressive features of the Duke of Richmond's ball before Waterloo. Of those who danced in gay uniform at the Dublin ball, but few returned. The Great Southern trunk line, which owed so much

to McDonnell's energy, was opened in 1849. His career of usefulness closed prematurely on November 22nd, 1860. He had been one of the governing body of the Cemetery and his tomb will be found in the O'Connell Circle.

Arthur Close, a very promising member of the Bar, died December 28th, 1860, aged 33. A tomb has been raised to him in the O'Connell Circle, "in testimony of the talent, learning, and zeal which distinguished his career at the Bar. He was fast rising to forensic eminence when his life became a sacrifice to the arduous duties of his profession." Close's tomb faces the vault of the wife of Chief Baron Palles, over which rises a beautiful statue in white marble by Sir Thomas Farrell, inscribed "*Sursum Corda.*"

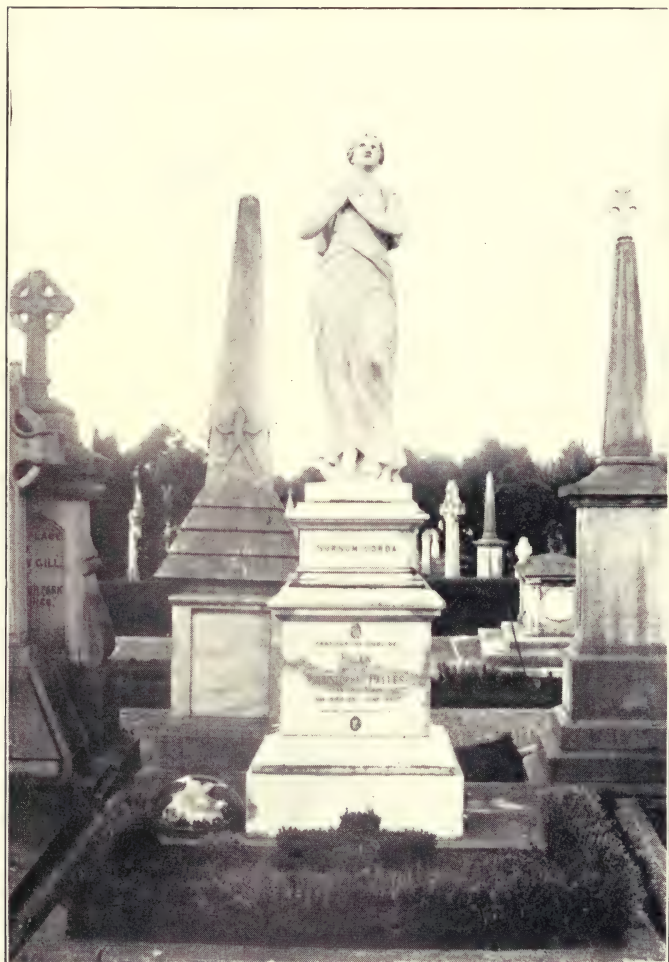


CHAPTER VIII.

ON April 6, 1861, Dublin was agitated by a great tragedy. The Rathmines omnibus, heavily laden, was about to ascend Portobello Bridge, when the horses becoming restive, backed it against a wooden palisade which gave way, and the horses, vehicle, and inmates were hurled into the canal. The lock-keeper lost his head, and hoping to float the omnibus, let loose the volume of pent up water, which, of course, quite overwhelmed it. A very beautiful girl, Matilda O'Connell, with her mother, the wife of Charles O'Connell, a near relative of "the Liberator," lost their lives. The Rev. John Kenyon, who had been a bitter opponent of O'Connell, came up from Clare to attend this melancholy burial by the Oak Walk at Glasnevin. Another funeral entered the grounds at the same time—that of Mr. Gunn—father of the popular lessee of the Gaiety Theatre. He also perished in the accident at Portobello Bridge.

An entry in the Register, some days later, records the burial of Samuel Barker, who was burnt to death with ten others, in Patrick-street, Dublin, on April 15th, 1861.

The 18th of November, 1861, was made remarkable in Dublin by the funeral procession of Terence Bellew MacManus, an ardent patriot of '48, of whose high qualities of head and heart Smith O'Brien has left a vividly written estimate. He was tried for high treason and condemned to death, but the



LORD CHIEF BARON PALLES'S MONUMENT, GLASNEVIN CEMETERY

sentence was ultimately commuted to penal servitude, from which, however, he contrived to escape under circumstances of an exciting and somewhat romantic character. At one time a shipping agent of opulence in that great commercial centre—Liverpool, he died a penniless exile amidst the gold fields of California. His remains were conveyed from Grass Valley to the greener sward he loved. Archbishop Cullen refused to allow the remains to lie in state in the Pro-Cathedral, but Father Lavelle attended from the diocese of Tuam, and pronounced a funeral oration of some eloquence.

In December, 1861, was buried Louisa Sarah Lady Bond, widow of Sir T. Lonsford Bond, Bart., of Coolamber, County Westmeath. The baronetcy—a relic of the Irish Parliament—is now extinct. The character of *Lord Coolamber* in Miss Edgeworth's novel, "The Absentee," is drawn from Bond, a near neighbour, whose idiosyncrasy she carefully studied.

In December of the same year, the Committee received the following letter from the Protestant Bishop of Limerick :—

"ROYAL IRISH ACADEMY, *December 10th, 1861.*

"GENTLEMEN,

"The death of Dr. John O'Donovan, Professor of Celtic Literature, and author of many works, illustrating the 'History and Antiquities of Ireland,' has caused a wide-spread feeling of sorrow. The event will be recognised as a national loss by all who are capable of estimating the value of the services which he has rendered to the literature of this country. I therefore beg leave to suggest that, if the rules of the Cemetery, which is under your management, permit of such an arrangement, a free grant be made of ground for the purpose of his burial. The circumstances of his family unhappily render it desirable that such aid should be afforded to them, and even if this reason did not exist, I believe that your Committee would gladly avail themselves of an opportunity of doing honour to Dr. O'Donovan's memory.

"The Royal Irish Academy has not directed me to make a formal application to you on this subject. But I know that the suggestion which I have offered is in accordance with the feeling of a great number of its most distinguished members.—I have the honour to be, gentlemen, your obedient servant,

"CHARLES GRAVES, D.D., President, R.I.A."

The members of the Cemeteries Committee thus addressed were only too glad of the opportunity afforded of marking the



MONUMENT TO JOHN O'DONOVAN, GLASNEVIN CEMETERY.

respect and appreciation in which they held the memory of a distinguished scholar, who by his profound knowledge of the Celtic language and historical monuments of Ireland had acquired European reputation. They offered space in whatever part of the Cemetery might be desired; and a plot close to Hogan's tomb was eventually chosen. But a strange apathy succeeded the emotions of grief evoked by his death. For fifteen years no memorial marked the spot, and but for the exertions of Lord Talbot de Malahide, Sir Samuel Ferguson, John O'Hagan, Dr. Ingram, Sir J. T. Gilbert and others, the neglect might have continued to this day. It has been told of O'Donovan that "he had begun life full of hope in the resurgence of true Irish learning, trusting that the results of his exertions, while advancing the reputation of his country, would gain for himself somewhat of national gratitude and estimation." He died poor, and a friend muttered as regards the stone tardily given, *O Dono vano*.* He was the father of Edmund O'Donovan "the hero of Merv," author of "Travels and Adventures East of the Caspian."

O'Donovan's brother-in-law, Eugene O'Curry—hardly less gifted in the same field—passed away a few months later, and was also buried at Glasnevin. The plot was granted free for the reception of his remains. Darcy McGee describes his long, oval, well-spanned head, and styles him the first of Celtic scholars and palæographers. His funeral was attended by the members of the Royal Hibernian Academy with the Mace. O'Curry died July 30th, 1862. A valuable book has recently been published in which it is stated, "Above O'Curry's faithful heart not even a name has been inscribed." This unfortunately was the case until 1877; but in that year a beautiful Celtic cross was placed on his grave.

St. Martin of Tours who divided his cloak with naked beggars, found his counterpart in the Rev. James Corr, Curate of St. Audeon's, a man of great holiness, whose life was devoted to the poor. A tombstone not far from the old entrance records that he died July 14th, 1862, aged 45. For a long time after his death the poor loved to make pilgrimages to his grave.

A munificent benefactor to his creed and kind followed on November 18th, 1862. John Donegan, the well-known Dublin jeweller, used to give every priest going on the foreign mission

* This phrase, signifying "O vain gift," is said to have been uttered by Gregory XVI. under different circumstances.



O'CURRY'S MONUMENT, GLASNEVIN CEMETERY.



JOHN DONEGAN'S MONUMENT O'CONNELL CIRCLE,
GLASNEVIN CEMETERY.

a silver chalice, paten, and case for the holy oils ; and any Irishman who distinguished himself in the walk of practical patriotism received a gold watch. He assisted broken-down merchants and half-bankrupt shopkeepers. He gave thousands of pounds to All Hallows College a few months before his own death. He raised a monument at Ballinamore to the champion of his Church—Father Tom Maguire. He gave to Armagh Cathedral chalices, monstrances and ciboriums set in diamonds. The good he did in private will never be known. A massive monument is raised to him in the O'Connell circle.

Not far from the grave of Richard O'Gorman, who stood by O'Connell at the duel with D'Esterre, rises an elaborately carved Celtic cross, dated 24th November, 1862. It is inscribed :—" To the memory of Alexander M'Donnell, F.R.C.S.I., of Ballinlig, in the Glens of Antrim ; a man of ancient and honourable lineage, and an accomplished physician, whose whole life was devoted to the service of the poor. This monument has been erected by a large number of friends who admired his rare virtues and lamented his early loss." On the panels of the shaft representations of the works of mercy are finely brought out. Dr. M'Donnell belonged to the same family as D. M'Donnell, the friend of Tone, so often mentioned by the historians of '98. The subject of the epitaph was brother of Colonel M'Donnell, the son-in-law of Lord O'Hagan.

A monument of unusual height and grandeur in the Chapel circle records the death on December 3rd, 1862, of Sir Timothy O'Brien, Bart., twice Lord Mayor of Dublin, who " represented Cashel in three Parliaments," and took an active part in the early management of the Cemetery. It was during the same year that a Senator of some mark and likelihood once was borne to Glasnevin ; but no stone is ever likely to mark his grave. Patrick Somers M.P. for Sligo, was a follower of O'Connell, on whose fidelity the Tribune never failed to rely. For him another great man professed much regard—Lord Palmerston—a proof that Somers' mental qualities were above the average. " My friend Pat Somers " was at all times a welcome guest at Lord Palmerston's private residence—now, in the whirligig of time, converted into a club.

Another man who had sat in St. Stephens as M.P. for Wexford County—James Fagan—was borne from Turvey Hall, Donabate—the ancient home of the the Trimlestons—on January 13th, 1896. Captain Magan represented Westmeath at the same time ; and the door-keeper of the House of



DR. ALEXANDER M'DONNELL'S MONUMENT, GLASNEVIN CEMETERY.

Commons, confused by the pronunciation of both names, often accentuated Fagan's on the last syllable and Magan's on the first. He was a member of the Cemeteries Board, and took much interest in his work. A favourite avenue through the tombs is called Fagan's Walk.

Patrick Harkan, son of Neil Harkan, of Raheen, County Roscommon, a landed proprietor, was sent to Rome in 1795, to pursue his studies for the priesthood; but "humanities" had less attraction for him than the relief of suffering humanity, and he became a physician. In Dublin he acquired a large practice. His status is proved by the fact that in 1817, although a Roman Catholic, he was appointed by the somewhat exclusive Meath Hospital its physician. For forty years he filled the same post in the Fever Hospital, Cork Street. He lived for fully eight years at 40 Upper Sackville Street, where he died at this time. He was the brother of Peter Harkan, who, it will be remembered, came to grief on the wall of "Bully's Acre."

Few of those who read of the burial, at Glasnevin, of Father Bartholomew Esmonde, S.J., on the 18th of December, 1862, realised that he was a son of the Esmonde who figures in history as having headed, in 1798, a night attack on the Military barrack at Prosperous, and suffered execution. His son was one of four Irishmen who became priests on the restoration of the Order under Pius VII., and, uplifting the banner of the Cross, fought the battle of the Faith in Ireland. He preached with the fervour of a Wesley, of whom Macauley says that, "had he (Wesley) been placed at Rome he is certain to have become the first general of a new society devoted to the interests and honour of the Church." At Clongowes are preserved copious notes by Esmonde for replying to the Evangelizers, who, in 1824, preached through Ireland with the object of effecting what was styled the Second Reformation. He resided for many years at Malta, where he published a polemic work well known at Rome. From long residence in Italy he became very familiar with the beauties of its temples: and the handsome church in Gardiner Street, Dublin, of which he was the architect, remains a monument of his genius and energy. This reflection will console his friends who fail to find at Glasnevin any monument over his grave. It may be interesting to add that a very rare and beautiful stone, known as the *lapis lazuli*, which imparts additional beauty to the tabernacle at Gardiner Street Church,

was the gift of Major Sirr, the terrorist of '98, and who, in later days—as the cartoons in “Cox’s Magazine” shew—was given to singing psalms and denouncing Jesuits.

Old Martin Burke may thank W. M. Thackeray for a notoriety to which he did not himself aspire. In the “Irish Sketch Book” we read of a fashionable hotel frequented by the gentry, where the owner lived like one of the class he entertained. When Mr. (afterwards Sir) Charles Gavan Duffy was put on his trial for the third time—the jury having previously disagreed—his Counsel discovering Burke’s name on the panel, whispered to Duffy that, no doubt, he was put there because it was certain he would be swayed by the prejudices of the class by whom he lived. Burke, influenced by the oratory of Butt, took a resolute stand for Duffy. The fame which Thackeray had begun to weave for Burke was completed by Brougham. An angry speech which he delivered in the House of Lords, called the attention of England to the undisguised partiality manifested by Burke in the jury box. The latter retorted in a public letter full of indignant warmth. Burke, who was the father of J. Milo Burke, D.L., and the grandfather of Martin Burke, Q.C., died on the 16th of January, 1863. He is described on his tomb as Martin Burke of the Shelbourne Hotel, and Springfield House, County Tipperary: “A good Christian; a fearless patriot; an independent jurymen; and a true-hearted Irishman.”

A long account of Captain O’Brien, “Father of Irish Coursing,” appears in the newspapers of the day. He died on February 27th, 1863.

Gallagher was a well-known ventriloquist and entertainer. Among his exploits off the stage was an oral appeal for help, seemingly from a sewer, which caused the street to be ripped up in the humane attempt to rescue an unseen sufferer. Poor Gallagher—thy voice is not heard from the ground now! He proved a very popular ventriloquist and dramatic student. He drew good houses: and a well-posted cartoon of himself—which always heralded his advent—hat in hand, and bowing with an obsequiousness worthy of Sir Pertinax MacSycophant, remains in the memory of many. He was the father of an able journalist, and the grandsire of another to whose memory a tomb has been raised by public subscription. Gallagher himself died 7th April, 1863. Born in January, 1800, he humourously claimed to be one of the first men of the century.

A monument near the old entrance, recalls a not uninteresting personality :—" Sacred to the memory of William Dillon Walker, who fell at the battle of the Wilderness, in America, on the 5th May, 1863, combating for the restoration of the Great Republic of the United States. In the Italian war of 1860 he gallantly took up arms with the Irish section of the Papal Brigade in defence of the Chair of St. Peter, and earned for himself laurels which were publicly acknowledged by Pope Pius IX. in electing and proclaiming him Knight of the Order of St. Sylvester."

There are few pictures better known than that of Curran by Sir Thomas Laurence, with the sparkling black eyes and speaking features. Its strength was reproduced with great skill by the sculptor, Christopher Moore, R.H.A.,* and visitors to St. Patrick's Cathedral, Dublin, are struck by that work of art. "It is the finest monument, so simply made, I ever saw," writes Thomas Davis, "Let the reader look at it when the setting sun comes upon it, and he will recognise lineaments of power." He adds that "it is most like him in his glorified mood—full of thought and action." The hand that guided the successful chisel now rests at Glasnevin. Moore died on the 11th of February, 1864, in Upper Pembroke Street, and within a few doors of Surgeon Leonard Trant, who some days later followed him to Glasnevin. The obituary memoirs point to Trant as a past president of his college, and surgeon to Cork Street Fever Hospital; as a highly distinguished member of the profession.†

Two days after Moore's a remarkable *cortège* arrived. It was the funeral of the Right Rev. Dr. Yore, V.G., whose name has been already mentioned as a zealous labourer in the establishment of a Catholic Cemetery. A relic of penal days,

* Christopher Moore had won distinction in modelling busts—that of Sheil was a marked success—but the Committee who returned to him the statue of Thomas Moore were ignorant of the fact that statues belonged to an entirely distinct branch of art, requiring special early training in "the life school," and a diligent study of the antique. Moore had executed a bust of Francis Earl of Charlemont, which gave that nobleman such satisfaction, that he offered to double his subscription to the proposed statue of Thomas Moore if Christopher were selected as its sculptor. The Committee met at Charlemont House under the presidency of the patriot peer, whose suggestion was readily accepted. The statue disappointed Moore's admirers, and it was dryly suggested that the inscription beneath it should be "Blame not the Bard."

† A Memoir of Trant appears in Sir Charles Cameron's History of the College of Surgeons, p. 403.

his long career had been one continuous virtue, exhibiting itself in endless variety. Early in life the youthful Yore attracted the attention of the famous Father Gahan, who, not less struck than charmed by his promise, took him to reside with him at John's Lane Convent. In 1800 the youth proceeded to Carlow College to pursue his studies for the priesthood. On receiving ordination he was appointed to the chaplaincy of Kilmainham Prison, under Dean Luby, P.P. of St. James's. The young priest, in the discharge of his duties, had to witness the most harrowing and revolting scenes at the numerous executions at which his presence with the condemned was necessary, at a time when death was the penalty of many minor offences. Two girls, sentenced to be hanged received his ministrations, and he described, long years after, the shock he experienced when, emerging from a dungeon into the broad light of day, he saw a sea of faces surging beneath the drop. On being appointed pastor of St. Paul's he found the chapel hidden away in a wretched lane, but soon succeeded in obtaining a site on Arran Quay, where the new church now stands. The steeple, crowned by the cross, rapidly shot up: and Dr. Yore erected within it the first peal of bells that, since the Reformation, were allowed to sound their iron tongues in thanksgiving. In his new enterprise he was generously assisted by Protestants. Lord Clifden gave the ground, and Mr. Robinson, brother of Joseph Robinson, Doctor of Music, insisted on supplying the ornamental railings and gates.* In consequence of his representation to the Crown that justice had not been done to Catholic soldiers, chaplains of their Church were appointed, and, by the regimental rules, the men were marched to their place of worship on Sundays, just as Protestant soldiers were marched to theirs. When the troops were about to embark for the Crimea, St. Paul's presented an animated scene. The long red lines of kneeling soldiers as they received the Holy Sacrament at the hands of Dr. Yore, was in itself a touching spectacle; but when it was known, as it now is known, that most of them were destined never to return, the retrospect becomes still more touching. This is not the place to record all the good he did whether in founding blind asylums, institutions for the deaf and dumb, or orphanages. He gave to the

* Mr. Robinson, who owned the Royal Phoenix Iron Works, was famous as a singer, and acquired the *sobriquet* of "The Harmonious Blacksmith"—alluding, of course, to Handel's grand composition.



VERY REV. MONSIGNOR YORE, P.P., V.G.'S MONUMENT,
GLASNEVIN CEMETERY.

Vincentian Fathers a chapel-of-ease he had built at Phibsborough. In fact he was ever ready to respond, like Abraham, "Here I am." To feed his orphans and his blind he sold his valuable library, as well as the carriage and horses with which he had been presented. A minute of the proceedings of the Cemetery Board records, September 6th, 1864 :—"In grateful recognition of the inestimable public services and exalted character of the late venerated Dr. Yore—the good priest, the ever active, but unostentatious patriot, and the unwearied and indefatigable benefactor of the helpless and the poor—this Committee shall, out of the funds at its disposal, erect a suitable monument over his grave in Glasnevin." This monument will be found close to that of Tom Steele, who, as "Head Pacificator" in turbulent times, had co-operated with Dr. Yore.

A brief inscription on the monument of Captain Leyne, R.M., in the Curran Section, fails to record some not uninteresting services. Richard Leyne, eldest son of Maurice Leyne, M.D., of Tralee, Co. Kerry, by Agnes, daughter of The MacGillycuddy of the Reeks, joined the 73rd Regiment in 1809, at Perth, bringing with him 400 recruits from the Kerry Militia. It was then commanded by the subsequent General, Sir Maurice O'Connell, a second cousin of "The Liberator." The regiment was sent soon after to Sydney to suppress a mutiny there, and Lieutenant Leyne, after serving for some years in New South Wales, returned to Europe and joined the second Battalion of his regiment, which, upon Napoleon's escape from Elba, was ordered to the scene of war. Leyne liked to tell of the Duchess of Richmond's Ball; of the march to Waterloo through the Forest of Loynes; of the death of the Duke of Brunswick at the head of his black cavalry; of the flight of the Belgians early in the day! * Captain Leyne obtained his company on the field, and his regiment suffered so severely, that fourteen officers, senior to him, were placed *hors de combat*. The regiment was almost literally mown down by French cannon, the disaster at Balaclava being only more remarkable from the commemoration it has received. "At the close of the battle," records the 'Waterloo Roll Call,' "only fifty wounded men of the 73rd were left out of a total of 600 men."† The command of the

* He would tell, too, of one Paddy Murphy of his corps, who, after Quatre Bras, was suddenly seen on top of a wall with a struggling goat round his neck like a fur boa. This he had grasped by the legs in front, and sought to keep steady, while a volley of oaths in Irish fell from his lips. Wellington usually repressed with sternness any attempt to loot; but Murphy cut such a comical figure that, in this instance, he laughed heartily.

† Dalton's Waterloo Roll Call: London, 1890.

survivors devolved on Captain Leyne, who retained it during the march of the Allies from Brussels to Paris, and for some months after while the British army bivouacked in the Champs Elysees, and subsequently at Boulogne. Before embarking for England in November, 1815, Wellington complimented him on the discipline enforced upon the troops under his command. O'Keefe, in his "Life of O'Connell" (ii. p. 547), describes Leyne as officially present at the Tithe battle at Carrickshock—but incorrectly: for Leyne did not become a Resident Magistrate until 1838. His letters to Daniel O'Connell, of whom he was a kinsman, appear in the "Private Correspondence" of the latter. Leyne died January 3rd, 1864, aged 74. His son succeeded Sir de Lacy Evans in command of the British Legion in Spain, and died President of the Legislative Council of Queensland.

An influential leader of the Munster Circuit was Christopher Coppinger, Q.C., afterwards Chairman of Kildare, and subsequently of Kerry. He was the person chiefly instrumental in promoting the passing of the Act of 1851 (14 & 15 Vic., c. 57), which consolidated and amended the whole Irish County Court Code: greatly enlarging the jurisdiction; abolishing the old system of paying the judge by fees; and, in other respects, generally improving his position. Mr. Coppinger received a valuable presentation of plate from his brother assistant Barristers—now known as County Court Judges—in recognition of his services, and the Bill itself is said to have been drafted by him. In 1858 he published a law book of considerable authority, but he did not long live to enjoy the *kudos* it brought him.* He died March 29th, 1864, aged 57. Coppinger was a sound lawyer, and a vigorous speaker; but he once made a bull, for which he was much chaffed. After some exuberant vocabulary he added: "My lord, are we to live, like the birds in the bushes—from hand to mouth?"

"Lord, have mercy on the soul of Patrick Vincent Fitz-Patrick. 1865."—is inscribed on a Celtic cross in the old O'Connell Circle, and claims a responsive prayer. He was Chancellor of the Exchequer to "The uncrowned monarch of Ireland"—in other words, he organised the O'Connell tribute—and the many letters addressed to him in the "Private

* "Law and Practice of the County Courts in Ireland in Civil, Testamentary and Insolvency Cases, with their Jurisdiction in Appeals, Civil and Criminal; also, the Law relating to the Duties of Justices of the Peace in and out of Quarter Sessions, &c." An able effort to bring this work up to date has been made in the book now known as "Dixon's Carleton."

Correspondence" of the *Liberator*, show the importance of his help. To the public Vincent FitzPatrick never appeared in any capacity other than that of an able financier; for the strife of the political arena he was by nature unfitted. From the year 1846 he filled the post of Assistant Registrar of Deeds. Happily his post was a sinecure, and thus he was able to brighten many a home and charm troops of friends at the dinner-table or fireside by his store of brilliant anecdote and quiver of brisk *impromptus*. His gaiety of heart was infectious and refreshing; his *facetiae*, never barbed by malice or made hurtful by sarcasm, are remembered as the characteristics of the man, and will long recall him to the fond memory of many. He continued to the last to recreate himself with poetic efforts, showing no little culture.

John Fisher Murray is described by Sir Charles Gavan Duffy as "Tall and dark—a man of vigorous physique and vigorous ability, akin to Swift's." He died in London, October 20th, 1865, but is buried at Glasnevin in the South Section, beneath a remarkable monument and epitaph. He wrote a clever novel called "The Viceroy," in which the intrigues and tinsel of what he considered a sham Court are vividly described. The Right Hon. Anthony Blake, a distinguished member of the 'Backstairs Cabinet,' and a pious Catholic, is introduced as 'Snake,' with other public men who, long since, have been raised to an Upper House not made with hands. Murray wrote for *Blackwood* under the supervision of Christopher North. He also produced "The Environs of London," 1841; "The World of London," 2 vols., 1843; "New Series," 1845; and "Picturesque Tour of the Thames," 1845. As regards the latter, we learn from Mr. Ed. Allibone that it is "an extremely beautiful and interesting volume, full of entertaining anecdotes and descriptions, and illustrated by a profusion of exquisite engravings. Fisher Murray had been greatly attached to his wife—"the dear partner of his cares and joys."

"My happy home, in thy confiding breast
Where my worn spirit refuge found and rest."

The last stanza of eight sings:—

"Oh ! mayest thou, if permitted, from above
The starry sphere,
Encompass me with ever-during love,
As thou didst here :
Still be my guardian spirit, lest I be
Unworthy thee ;
Still, as on earth, thy grace celestial give,
So guide my life as thou wouldst have me live,"



PATRICK VINCENT FITZPATRICK'S MONUMENT AND VAULT,
O'CONNELL CIRCLE, GLASNEVIN CEMETERY.

The inscription on Murray's monument informs us that it was "Erected by Hannah Murray in memory of her beloved husband, John Fisher Murray, born February 11th, 1811." On the right side of monument is inscribed :—

" An honorable life, hard pressed
By sore temptation ; yet maintained
The conscious virtue of the breast,
The narrow, thorny path retained."

On the left side :

" A simple life, an honest heart,
A cheerful, hospitable grace,
Courage to act a manly part ;
Spirit to feel for human race."

And on the back :

" What now shall cheer the dreadful day,
What now irradiate the gloom,
Accompany in death's dark way,
Contented lead us to the tomb ?"

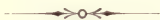
The tomb of a policeman who, as it announces, was assassinated in the discharge of his duty, on April 29th, 1866, is coffin shaped and striking. His colleagues of the force raised it by their united contributions ; but the red and black letters in which his fate is recorded, is not, perhaps, in the best taste. It was sharply criticised by Mr. Sullivan, M.P., who described it as a stone edition of the " Hue and Cry."

John Blake Dillon : " One of the most gentle of men ; yet a patriot of great energy and deliberation, his memory shall long be green in the land to which he gave the services of a warm heart and finely cultivated mind." Thus spoke T. D. Sullivan—himself a man of much culture—in dealing with John Dillon, M.P. for Tipperary. When studying for the priesthood at Maynooth, he found that his vocation lay elsewhere, and entering Trinity College, where he became auditor of the ' Historical Society,' he formed a friendship for Davis, afterwards a chief in the party of Young Ireland. He helped to establish the " Nation " newspaper ; joined the bar ; and with O'Connell, raised the standard of Repeal. Though opposed to physical force, he felt in honour bound not to desert his attached friend Smith O'Brien in 1848. From the Islands of Arran he escaped to France, and thence to America, where he was ad-

mitted to practise in the New York courts. Returning to Ireland, he sacrificed popularity by a consistent denunciation of the Fenian League. The fulness of his knowledge always secured him an attentive hearing in Parliament; but suddenly that tall and stately figure was laid low, and in September, 1866, his remains were consigned to Glasnevin Cemetery, of which he had been one of the governing body.

Prime Sergeant Sir John Howley belonged to that type of barrister whose epitaph, "a sound lawyer and an honest man," drew from a cynical visitor the comment: "I wonder why two men were buried together." Howley—a most estimable and philanthropic person—presided as Chairman of Quarter Sessions for Tipperary during the eventful period covered from 1835 to 1865. His funeral *cortège* entered Glasnevin Cemetery on February 2nd, 1866.

A monument in the Garden Section, bearing date 30th January, 1866: "To Normeender Horan, great grand-daughter of James, commonly called the last Earl of Desmond," recalls memories of a race whose career is interwoven with some stirring episodes.



CHAPTER IX.

ONE day, during the autumn of 1866, the Committee were surprised to receive from the quarters of the 92nd Highlanders, the following letter:—

"R. E. OFFICE, DUBLIN CASTLE, 29th August, 1866.

"SIR—Being given to understand that the Cemetery adjoining Richmond Barracks is under your jurisdiction, I have the honor to request you will inform me whether any and what steps you could take to render it less obnoxious to the troops quartered in the barracks—whether it can at least for the present be closed, or if not, that interments may be made as far from the barrack as the nature of the ground will admit of.—I have the honor to be, sir, &c.,

"F. MACBEAN, Major, 92nd Highlanders,
"President Sanitary Committee."

This missive the secretary briefly acknowledged, saying that it would be submitted on the 4th of the ensuing month to a



SIR TIMOTHY O'BRIEN'S MONUMENT, GLASNEVIN CEMETERY.

General Board of the governing body. The following letter was the result :—

“CATHOLIC CEMETERIES OFFICE, 7, LOWER ORMOND QUAY,
“*5th September, 1866.*

“SIR—In reference to your communication of the 29th ultimo, I have the honor to inform you that the Cemetery at Golden Bridge cannot be closed, as it is established under special Act of Parliament, and that the governing body are not aware of any sanitary inconvenience that has arisen from it. I am to add, that the majority of the interments are made in the portion of the Cemetery most remote from the Richmond Barracks, and that a sub-committee from this Board visit the Cemetery once each month, to take into consideration any complaints that may be made in connection with it.

“I have the honor to be, sir, &c.,

“C. COYLE, Registrar.

“Major F. Macbean, 92nd Highlanders, &c.”

But, as the sequel will show, O'Connell was not the only man who could drive a coach-and-six through an Act of Parliament. From the day Glasnevin opened in 1832, the burials at Golden Bridge had enormously decreased, but they were yet sufficiently numerous to perturb Major Macbean.

General McMurdo is next found moving.

“SOUTH DUBLIN UNION,
“CLERK'S OFFICE, BOARD ROOM, JAMES'S STREET,
“*17th day of October, 1866.*

“SIR,—By direction of the Board of Guardians of this Union I send you enclosed copies of communications received from General McMurdo on the subject of a nuisance arising from Richmond Cemetery, and they request the immediate attention of the Cemeteries' Committee thereto.

“I am, sir, your obedient servant,

“GEORGE HEPBURN, Clerk of the Union.”

In a document enclosed by Mr. Hepburn, the following passage occurs :—“It appears to General McMurdo that the Cemetery itself ought no longer to be used for burials, and he invites the serious attention of the Board to the subject. The ground being higher than the canal, from which the poor obtain their supply of water, the evil is obvious.” This point, as will be shewn, was utterly untenable, and will be found dealt with later on.

In January, 1868, General Sir Thomas Larcom, the Under Secretary for Ireland, wrote, by direction of the Lord Lieutenant, stating that, in consequence of an application from the War Office to close Golden Bridge Cemetery, "Dr. Hill made a careful investigation of its condition," and a letter was enclosed from General Lord Longford, Under Secretary of War, urging "that such measures should be taken as Lord Abercorn may be advised to close the Cemetery to all future interments." The report furnished by Dr. Hill, the official Inspector on behalf of the Poor Law Commissioners—a body now represented by the Local Government Board—goes on to say:—"The Cemetery is situated at the back of Richmond Barracks, from which it is separated by a road of moderate width, and is in the immediate vicinity of the populous village of Golden Bridge. It contains an area of about 3 statute acres, tastefully laid out and well kept, the whole being surrounded by a high wall. Some portions of the grounds are evidently well filled, and are above the level of the adjoining barracks, but in other parts there appears to be a considerable extent of unoccupied space, and, according to the Registrar, there is yet room for some thousands of graves. The Cemetery was opened in 1829, and up to the 31st ultimo 26,265 interments had taken place in it. Of late years, since the opening of another Cemetery at Glasnevin, the number of burials has decreased, and the present average is about 300 annually. I was informed by the Registrar that the ground is well drained, but I believe that the drainage flows into a sewer passing from the barracks to the river Camac. As regards the condition of this burial-ground, I observe nothing calling for unfavourable remark"—but he added that "its position so close to the barracks was objectionable." And as regards the sewer, Dr. Hill adds in a subsequent letter, dated 30th September, 1867: "This arrangement was carried out some years since with the consent of the military authorities."

General Lord Longford, the War Secretary, in a letter dated August 10th, 1867, gave prominence to a bold statement. Writing to General Sir T. Larcom, who, in point of fact, was the Government of Ireland, he goes on to say:—"It is stated that this Cemetery is situated in the midst of a populous district, and is so overcharged with bodies that the surface is much raised above the level of the ground in the vicinity, and that, consequently, the drainage from it is liable to impregnate the water in the neighbouring tanks."

COLL. CHRISTI REGIS

BIB. PAJ.

THE LONDON

Sir Charles Cameron visited Golden Bridge, and wrote a report, dated 24th March, 1868, the pith of which, in justice to the Cemeteries' Committee, ought not to be ignored:—"I have made a careful inspection of the Cemetery at Golden Bridge. The grounds appeared to me to evidence great care on the part of those persons entrusted with the charge of them. The walks were very clean, and in no part of the Cemetery did I observe decomposing vegetable matter or filth of any kind—of course I refer to the surface of the ground. The soil is covered with grass, which, at the time of my visits, the 17th and 24th March, was healthy and luxuriant. I also observed numerous trees and shrubs, which exhibited all the appearances indicative of healthy vitality. The soil appeared to be dry, and I am informed that the drainage of the ground is secured by means of two deep cuts, which, after nearly encircling the Cemetery, meet near the entrance. So far as I could judge with the eye, the level, at the lowest part of the Cemetery, is not more than two feet below the level or surface of the highest portion."

Doctor Mapother had also reported, under date, March 10th, 1868:—"At the request of the Committee I this day visited the Golden Bridge Cemetery for the purpose of reporting on its condition, and expressing my opinion 'whether it could affect injuriously the health of the inmates of the Richmond Barracks or the adjoining township.' A cemetery may be hurtful to those living around in three ways. First—By polluting water supply. I am informed that the water for the barracks is derived from the Grand Canal immediately adjoining. Soakage from the Cemetery cannot find its way into this canal, as the surface of its water is at least eight feet above the surface of the Cemetery which slopes from the edge next the canal towards the northern side. A ditch, varying from six to ten feet, lies between the wall of the Cemetery and the canal, and as it was perfectly dry it seems that the canal bank is staunch. Second—By soakage through the walls and floors of their houses. I saw no evidence of soakage towards the barracks, the northern wall of the Cemetery appearing sound and dry below the level of the Cemetery ground. I saw two grave-spaces open to the depth of three feet, and the earth seemed to me dry and well charged with vegetable matter, conditions which indicate that the soil is well drained and suitable for promoting decomposition of bodies, facts further proved by the very luxuriant growth of trees and grass. Third—by effluvia given off from the decomposing bodies. I do not think

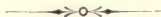
that there is any escape of effluvia into the air from this Cemetery, as the earth is of the character just described, and would therefore absorb it as the interments appear to be carefully performed, three feet of earth at least covering each coffin.

Indignation meetings, to protest against the action of the military authorities, were held at Inchicore, and are fully reported in the papers of the day. The amusing rhetorical statement was made by one speaker, namely, "that the troops wanted to make a parade ground of the Cemetery." One thing, at least, seemed fairly evident—that its doom had been already decreed by the War Office.

The Dublin Gazette of June 9th, 1868, contained a Proclamation in which the representations made to the Lords Justices by the Military secretary to the General commanding the forces in Ireland, and by the Secretary of State for War, were set forth—followed by the intimation that : "All parties having any objections to the proposed order for closing the said burial-ground are hereby informed that they are at liberty to appear before the Privy Council in support of their objections, either personally, or by counsel, on the fifteenth day of July next."

The Right Hon. Abraham Brewster, who was then Lord Chancellor, presided. Some good points were made for the defence, but the result was a foregone conclusion. The Privy Council strengthened its order by an imposing array of names, the owners of which have all since joined the majority. They formally limited future interments to all those who had acquired rights of burial by purchase, or had relatives already entombed at Golden Bridge Cemetery. To a cruel law or usage it owed its origin ; and by a harsh edict its uses as a Cemetery practically ceased.

The virtual closing of Golden Bridge Cemetery might be regretted perhaps on other grounds. Though nominally a Catholic burial place, it had thrown open its gates since 1829 to the remains of other sects, whose clergy were free to perform in the grounds whatsoever religious rites they desired.



CHAPTER X.

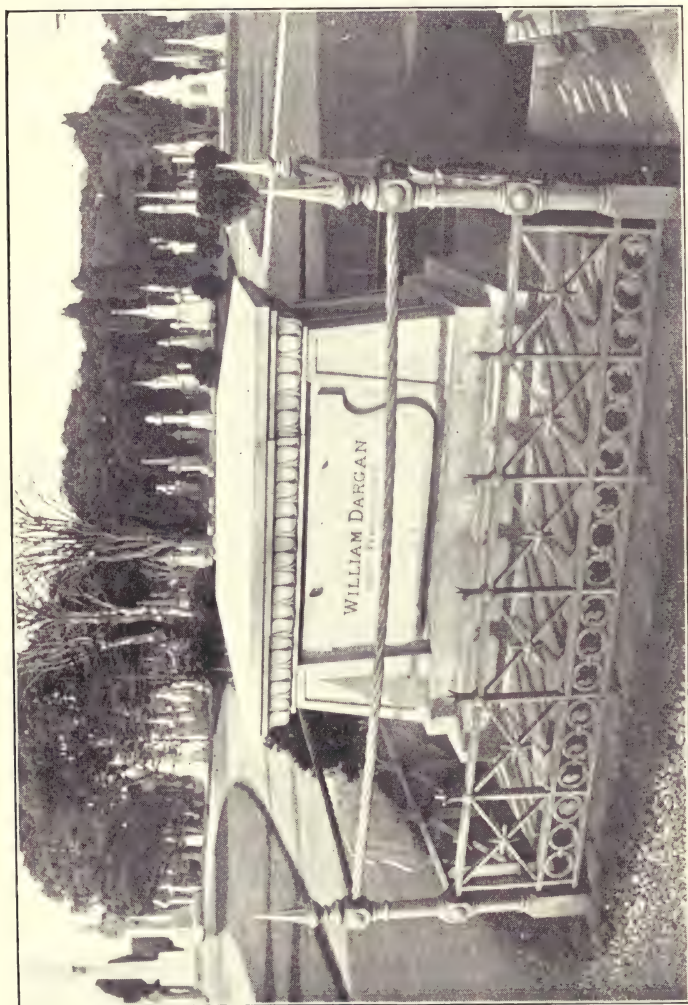
ONE of the heaviest years for burials was 1867, during the cholera epidemic, when in the month of January alone, 969 bodies were given to the earth. Opposite the wicket on the Finglas Road, is a large green plot containing the bones of those who perished in that visitation, and close to the Old Entrance is a similar plot, in which lie the victims of the smallpox of 1872.

William Dargan, having contracted successfully for some of the chief Boards of Ireland, was entrusted with the construction of the leading railway lines: by which means he amassed a large fortune. The success of the great Exhibition under Paxton, at Hyde Park in 1851, led Dargan to think that Ireland ought to go and do likewise. He accepted the financial risk of the Dublin Industrial Exhibition of 1853, and cheerfully bore the deficit of £10,000, which resulted from the enterprise. It was formally opened by the Queen. One day—like Peel and Bishop Wilberforce—he was thrown from his horse, and from the effects of this fall, and the collapse of his financial gains, he died, crushed in mind and body, February 7th, 1867. His funeral to Glasnevin Cemetery was a solemn spectacle. His statue in Merrion Square, at the threshold of the National Gallery, is a familiar and striking object. His former residence near Sybil Hill, Raheny, serves to recall his first enterprise—the construction of the high road from Dublin to Howth. The plot in which his remains rest was a free grant by the Cemeteries Committee.

Sir Christopher Bellew, Bart., became a Jesuit father, and in a cell of his ascetic order, sought a complete union with God. He brought sinners to repentance by conducting missions through the country, and on March 18th, 1867, was called to his reward. His brother Michael, also a Jesuit father, followed him within the ensuing year.

A man famous for the silent patriotism of his life, was John Dalton, author of "King James's Irish Army List," "Annals of Boyle," "History of the County Dublin," "History of Dundalk," and "Lives of the Archbishops of Dublin." At an earlier period of his career he had compiled 200 volumes, still unpublished, embodying extracts from MSS. rare of access—historical, topographical, and genealogical. Dalton almost said with Prospero:

"Deeper than did ever plummet sound
I'll drown my books."



WILLIAM DARGAN'S TOMB, GLASNEVIN CEMETERY.

He omitted to bequeath them to any public library, where their great value could be utilised by historic inquirers ; but, happily, they still exist, fully indexed, and it is hoped may be yet exhumed from the dust and darkness in which they lie. Dalton was a graduate of Trinity College, and a member of the Bar, at which, however, he never practised. Throughout a long life he rarely left his desk. He was buried in Glasnevin on January 23rd, 1867.

Ralph Walsh, one of O'Connell's Old Guard, a staunch friend to Catholic charities, and the father of William J., Archbishop of Dublin, was buried in the Dublin Section on April 20th 1867, aged 64.

The Most Rev. Daniel O'Connor, Bishop of Saldes, and Vicar-Apostolic of Madras, was buried on July 10th, 1867. Some of the most interesting letters of Dr. Doyle (J.K.L.), were addressed to Dr. O'Connor. When Wellington brought forward his bill of Catholic Emancipation, it included a clause in which the extinction of the Monastic Orders in Ireland was formally threatened. O'Connor, himself a friar, was the chief negotiator who, in April, 1829, waited on Wellington and Peel, when he obtained an assurance that the clause in reference to the regular clergy could only be enforced by the Attorney General, which action, they believed, would never be taken. The obnoxious clause, in point of fact, had been introduced solely to appease the demon of bigotry. Dr. O'Connor was the first British-born subject that ever became a bishop in British India. Madras was then a truly destitute mission. With a large staff of priests and students, and several thousands of books for the instruction of the ignorant, he arrived in Madras in August, 1835.

Michael Murphy, the well-known Official Assignee of the Court of Bankruptcy, was buried on October 21st, 1867. "His urbane and courteous nature, no less than his honourable spirit," writes Sir John Gray, "rendered him peculiarly adapted for the discharge of his important duties."

In 1759 the Catholics who suffered from the effects of the violated Treaty of Limerick, petitioned for relief through Thomas Wyse, Dr. Curry, and Charles O'Conor. Thomas held office under successive administrations ; George became a police magistrate. The latter was born at the Manor of St. John, Waterford, in 1793. His father, as representative of the original grantee, in 1172, inherited the rights of the Prior of St. John, and was, in that capacity still subject to visitations of

the Lord Bishop of the Diocese. George Wyse, it was known, had helped his brother in compiling the "History of the Catholic Association." He died November 4th, 1867.

Martin Crean is described as seated with O'Connell at dinner at Richmond Bridewell when the Governor of the gaol, much agitated, rushed into the room saying, "Good God, can it be true?" The Liberator was liberated. Mr. Crean had been the efficient acting secretary of the Repeal Association, and a staunch disciple of O'Connell. He died on December 3rd, 1867, aged 65, and was buried at Glasnevin in a plot granted free by the Catholic Cemeteries' Committee to his widow.

Mathias O'Kelly, an old member of the Board, died on 5th April, 1868, greatly regretted by his colleagues. He largely helped in founding the Cemetery at Golden Bridge, while that at Glasnevin owed much to his fostering hand. He had been Secretary to the Board and took a keen interest in his work. It will be remembered that in 1847 he left Ireland on the special mission of accompanying from Genoa the remains of O'Connell, over which now towers that wonderful monument so familiar to visitors to Ireland. O'Kelly's services to the Zoological Society were valuable and long continued. He watched over its interests from its origin to a period within a few weeks of his decease. So far back as 1837 I find the following tribute to him uttered by the then President of the Zoological Society, General Portlock—"He found on the list the name of Mr. M. J. O'Kelly, than whom no one could be better calculated to benefit the society by his assistance in the council. Perhaps he was better known to those with whom he had co-operated than to the public at large. There was not in the country a better collector of zoological subjects, or one who, by his knowledge of natural history, and his attention to the interests of the society, was likely to be practically so useful a member of the council." O'Kelly had been, at one time, Secretary to the Catholic Association, and was ever hailed by O'Connell as a dear friend and a valued co-operator. His son, Joseph O'Kelly, geologist, of whom a laudatory memoir appeared in the *Athenæum* of the day, is also buried at Glasnevin.

The next important funeral to come was that of John Lanigan, M.P. for Cashel, an old ally of O'Connell, who died October 7th, 1868.

John Reynolds, another follower of O'Connell, and his imitator in voice and vehemence, obtained some fame as an

oratorical bruiser. Though both fought under O'Connell's standard, no man could be more unlike the suave O'Kelly than John Reynolds. By steady steps Reynolds fought his way to the front. He was among the first Catholic Lord Mayors of Dublin, and he won a Parliamentary seat for that city at a time when Orangeism regarded it as its special stronghold. At St. Stephen's he had sufficient tact to hold in check the aggressiveness of his nature. Contemporary memoirs described him as an excellent speaker, bristling with points, a master of detail, but deficient in the sagacity of a statesman. Mr. Ingram, M.P. published his portrait in the *Illustrated London News*. The House liked him, and was sorry when he left it. He was a member of the Committee of Glasnevin Cemetery from the outset. On August 24th, 1868, his remains were conveyed to Glasnevin. Ere long the spot was marked by a fine monument, "Erected," as the inscription states, "by his fellow citizens in recognition of long public services discharged with marked ability and energy."

His brother, Thomas Reynolds, City Marshal, also rests at Glasnevin. He helped to fight the battle of civil and religious liberty, and was prosecuted in 1836 for an inflammatory speech on "Repeal."

The mantle of John Reynolds fell on Alderman Devitt, who was liked and often loved, although he hit with a loaded club in the discharge of public duty. He did not long survive John Reynolds—dying in the plenitude of his strength on September 5th, 1869. His family was short-lived. His brother, a well-known journalist in Dublin, had fallen quite suddenly at his post. A very handsome Celtic cross extends its arms over Alderman Devitt's grave, inscribed: "Erected in affectionate remembrance by a few of his personal friends."

A very interesting person was Michael Barry, B.L., Professor of Law in the Queen's College, Cork. He was one of the best story-tellers of his time; and the tables of kindred spirits became the brighter by his presence. Letters meant for his namesake, Michael Joseph Barry, B.L., editor of the "Songs of Ireland," sometimes reached the wrong man, which led Michael Joseph to say: "He is feed for my law and fed for my wit." A shrewd thinker once wrote:—

"He who has a thousand friends, has not one friend to spare,
But he who has one enemy will meet him—everywhere."



MONUMENT TO ALD. JOHN REYNOLDS, GLASNEVIN CEMETERY.

It was Professor Barry's fate to meet this one man. Barry had been nominated a Colonial Chief Justice—the duties of which office he could have imposingly discharged; but his foe worked with a will and had influence enough to get the appointment cancelled.* Michael Barry was never the same man after. Anecdotes continued to fall from his lips, but his eye had lost its former sparkle, and a passing cloud would come to shade the sunshine of his smile. He died, aged 58, on June 24th, 1869, and was buried in the O'Connell Circle.

A marble monument in the Garden Section, decorated with a coronet, records that Bryan Count de Kavanagh, M.D., rests beneath it. He died October 4th, 1869, aged 63.

It was at this time that a Sub-Committee of the Board reported, among other things, that "The Visitors' Book showed daily evidence that 'O'Connell's grave' is an object of abiding interest and veneration to persons coming from every quarter of the globe. Its present situation, not apart from the graves of the other dead, and less distinguished than most of those which surround it—its condition with paltry and flimsy decoration, with no adornment but the flowers renewed by the remembrance of the servants of your Board— all is unworthy, and your Committee have no hesitation in saying that, subject to consultation with such surviving members of the family as are reasonably accessible, no time should be lost in having the coffin removed, with becoming ceremony and accompaniments, to the crypt at the foot of the Round Tower; that in that more spacious and suitable vault the coffin should be placed, enclosed in a sarcophagus or altar tomb, Irish in design; and that the crypt itself should be decorated with proper emblems, inscriptions, or other appropriate ornament;" and the Committee expressed their hope "that the result would be that the grave of O'Connell, in the greatest Catholic Cemetery in his own land, would be not wholly unworthy of the place his memory holds in the gratitude and love of his fellow-countrymen."

Communication was at once opened with the O'Connell family, and some interesting incidents were the result. The outer coffin, which came from Genoa, was found on examination to have been much impaired, but the mountings, exquisite in design, remained perfectly intact. These were transferred to a new and very beautiful shell. The crypt designed for its re-

* The allusion is not to Michael Joseph Barry who, also, by unfriendly interposition, lost his position of police magistrate and died poor.

ception is in the form of an altar tomb: three pierced panels are at either side, and one at the west end, so that the coffin may be seen through the openings. In front of each of the panels rises a semi-circular arch supported by a base, shaft, and handsome capital. The ornamentation is purely Celtic. The bases of the capitals are round and represent a serpent coiled. The table of the tomb is a single slab of Kilkenny marble, the length nine feet by four. Bannerets were suspended from the walls on one of which was the Irish harp on a field of shamrocks. An inscription written on a label is as follows: "The Liberator of his Country." On another: "The friend of Civil and Religious Liberty, all over the world." On the third is depicted the Shamrock and Irish Crown, inscribed: "The Apostle of Moral Force." On the fourth is a monogram of O'Connell. Inscription: "The Emancipator of his Catholic Fellow-Subjects." On the wall over the entrance of the crypt are the following words, said to have been uttered by O'Connell in his last illness:

"My Body to Ireland.
My Heart to Rome.
My Soul to Heaven."

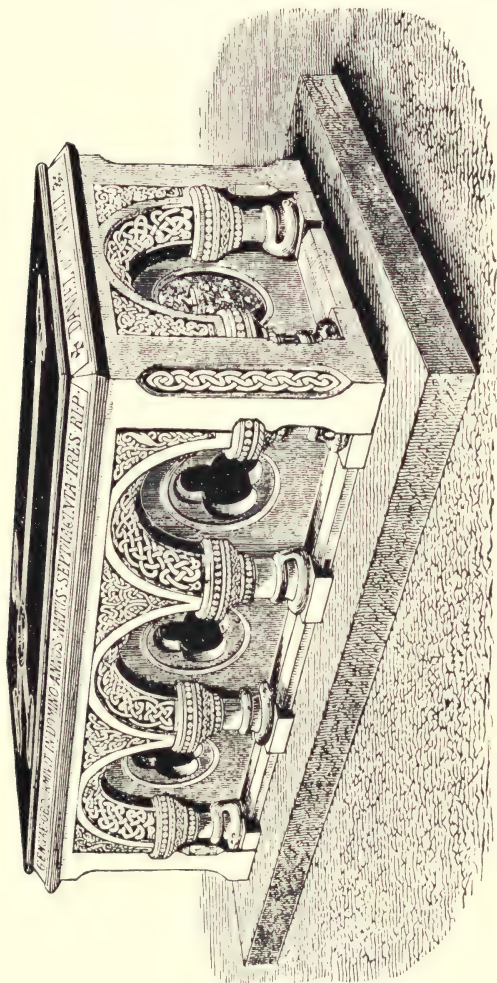
On May 14th, 1869, when the remains of O'Connell were removed from their original resting-place to the crypt beneath the round tower at Glasnevin, Father Tom Burke, the great Dominican, pronounced a funeral panegyric of much power. Cardinal Cullen, supported by a bench of bishops, presided; around clustered the survivors of the old Catholic and Repeal Associations, the Municipalities of Ireland, and high officials who attained their positions by the Act of Emancipation. The scene was striking and picturesque. Beneath a vast awning were all the preparations for the solemn rite of a Pontifical Requiem Mass. Sublime Gregorian music rose from four hundred voices; a grand procession was formed, and moved slowly through the grounds; the robes of clergy and corporators intermingled their hues with the rich foliage of trees and flowers. Fifty thousand persons were there to honour the memory of O'Connell. Amongst them stood Lord Chancellor O'Hagan, K.P., Chief Justice Monahan, Lord Bellew, several baronets, Chief Baron Pigot, with Judges O'Brien and Lynch.

"His glorious victory," said Father Burke, "did honour even to those whom he vanquished. He honoured them by appealing to their sense of justice and of right; and in the Act

of Catholic Emancipation England acknowledged the power of a people, not asking for mercy, but clamouring for the liberty of the soul—the blessing which was born with Christ, and which is the inheritance of the nations that embrace the Cross. Catholic emancipation was but the herald and the beginning of victories. He who was the Church's liberator and most true son was also the first of Ireland's statesmen and patriots. Our people remember well, as their future historian will faithfully record, the many trials borne for them, the many victories gained in their cause, the great life devoted to them by O'Connell. Lying, however, at the foot of the altar, as he is to-day, whilst the Church hallows his grave with prayer and sacrifice, it is more especially as the Catholic Emancipator that we place a garland on his tomb. It is as a child of the Church that we honour him and recall with tears our recollections of the aged man, revered, beloved, whom all the glory of the world's admiration and the nation's love had never lifted up in soul out of the holy atmosphere of Christian humility and simplicity. Obedience to the Church's laws, quick zeal for her honour and the dignity of her worship; a spirit of penance refining whilst it expiated, chastening whilst it ennobled, all that was natural in the man; constant and frequent use of the Church's sacraments, which shed the halo of grace round his head—these were the last grand lessons which he left to his people, and thus did the sun of his life set in the glory of Christian holiness."

Father Burke touchingly referred to the famine, which broke O'Connell's heart and led to his pilgrimage to Rome:—"For Ireland he lived, for Ireland he died. On the shores of the Mediterranean the weary traveller lay down. At the last moment his profound knowledge of his country's history may have given him that prophetic glimpse of the future sometimes vouchsafed to great minds. He had led a mighty nation to the opening of 'the right way,' and directed her first and doubtful steps in the path of conciliation and justice to Ireland. Time, which ever works out the designs of God, has carried that nation forward in the glorious way. With firmer step, with undaunted soul, with high resolve of justice, peace, and conciliation, the work which was begun by Ireland's Liberator progressed in our day. Chains are being forged for our country, but they are chains of gold to bind up all discordant elements in the empire, so that all men shall live together as brothers in the land. If we cannot have the bless-

ings of religious unity, so as 'to be all of one mind,' we shall have 'the next dearest blessing that heaven can give,' the peace that springs from perfect religious liberty and equality. All this do we owe to the man whose memory we recall to-day, to the principles he taught us which illustrate his life, and which, in the triumph of Catholic emancipation, pointed out to Irish people the true secret of their strength, the true way of progress, and the sure road to victory. The seed which his hand had sown it was not given to him to reap in its fulness. Catholic emancipation was but the first instalment of liberty. The edifice of religious freedom was to be crowned when the wise architect who had laid its foundations and built up the walls was in his grave. Let us hope that his dying eyes were cheered and the burden of his last hour lightened by the sight of the perfect grandeur of his work; that like the prophet-lawgiver he beheld 'all the land'—that he saw it with his eyes, though he did not 'pass over to it;' that it was given to him to 'salute from afar off' the brightness of the day which he was never to enjoy. The dream of his life is being realised to-day. He had ever sighed to be able to extend to his Protestant fellow-countrymen the hand of perfect friendship, which only exists where there is perfect equality, and to enter with them into the compact of the true peace which is founded in justice. Time, which buries in oblivion so many names and so many memories, will exalt him in his work. The day has already dawned and is ripening to its perfect noon when Irishmen of every creed will remember O'Connell, and celebrate him as the common friend and greatest benefactor of their country. What man is there, even of those our age has called great, whose name, so long after his death, could summon so many loving hearts around his tomb? We to-day are the representatives not only of a nation but of a race. '*Quæ regio in terris nostri non plena laboris?*' Where is the land that has not seen the face of our people and heard their voice? and wherever, even to the ends of the earth, an Irishman is found to-day, his spirit and his sympathy are here. The millions of America are with us; the Irish Catholic soldier on India's plains is present amongst us by the magic of his love; the Irish sailor, standing by the wheel this moment in far-off silent seas, where it is night, and the southern stars are shining, joins his prayer with ours, and recalls the glorious image and venerated name of O'Connell. He is gone, but his fame shall live for ever on the earth as a lover of God and his people. Adversaries, political and religious,



O'CONNELL'S TOMB, GLASNEVIN CEMETERY.

he had many, and, like a tower of strength, 'which stood full square to all the winds that blew,' the Hercules of justice and of liberty stood up against them. Time, which touches all things with mellowing hand, has softened the recollection of past contests, and they who once looked upon him as a foe, now only remember the glory of the fight and the mighty genius of him who stood forth the representative man of his race and the champion of his people. They acknowledge his greatness, and they join hands with us to weave the garland of his fame. But far other, higher, and holier are the feelings of Irish Catholics all the world over to-day. They recognise in the dust which we are assembled to honour the powerful arm that promoted them, the eloquent tongue which proclaimed their rights, the strong hand which, like that of the Maccabee of old, first struck off their chains and built up their altars. Mingling the supplication of prayer and the gratitude of suffrage with their tears, they recall with love the memory of him who was a Joseph to Israel, their tower of strength, their buckler and their shield, who shed around their homes, altars, and graves the sacred light of religious liberty and the glory of unfettered worship. 'His praise is in the Church;' and this is the surest pledge of the immortality of his glory. 'A people's voice' may be 'the proof and echo of human fame,' but the voice of the undying Church is the echo of 'everlasting glory;' and when those who surround his grave to-day shall have passed away, all future generations of Irishmen to the end of time will be reminded of his name and of his glory."

When Sir Walter Crofton and John Lentaigue were Directors of Convict Prisons, they had no more zealous co-operator in carrying out reforms in prison discipline than James P. Organ, to whom Lord Carlisle, struck by his natural aptitude for the work, was the first to give office. Wesley preached to prisoners in Newgate, Dublin, but with poor results. Organ approached them in another way. Originally a teacher under the National Board, he was qualified for the work he took in hand. Regarding ignorance as the fruitful source of crime, he aimed to refine the roughest material by culture. The official directory of the day describes Organ as, "Inspector of released convicts and lecturer." These men occupied a penitentiary in Smithfield, and a reformatory at Lusk. Organ put them through a course of instruction which revealed to them both worlds in a new light. He found out the natural tastes and talents of his prisoners, and then applied himself to the task of providing remunerative

employment for each. He sought interviews with various employers; and if hesitancy was shewn to ratifying an engagement, he went personal security for his *protégés*. A few cases of relapse occurred; but Organ's experiment on the whole worked well. His premature death, at the age of 46, on November 11th, 1869, was a distinct loss to the reformatory system. Organ's grave at Glasnevin is in the Garden Section.

The funeral at this time of Lady Shiel had interesting associations. She was the sister-in-law of Richard Lalor Shiel, the great champion of civil and religious liberty, and the wife of Sir Justin Shiel, K.C.B., Minister at the court of the Shah. Sir Justin's death followed on April 18th, 1871.

Two youths from Clare came to Dublin the same day to seek their fortune—Michael Staunton and Michael O'Loughlen. The latter became the first Catholic Master of the Rolls in Ireland. Staunton, at the age of twenty, succeeded to the editorial chair of the *Freeman's Journal*, and continued to conduct it until 1824, when he started the *Morning Register*. The Catholic body, emerging from bondage, were gradually acquiring energy and political importance: and a journal with literary capabilities to represent their wants and record their proceedings, was loudly called for. He enlisted on its staff the ablest young men he could find, including Charles Gavan Duffy, Thomas Davis, J. B. Dillon, W. B. MacCabe, John Finlay, Carew O'Dwyer, and John Quinlan. Great confidence was reposed in him as the leading popular journalist; he was offered a lucrative post under the Crown, but replied that he could not afford to take it. When Mr. Lamb, afterwards Lord Melbourne, became Chief Secretary for Ireland, Staunton published a manual called, "Lessons for Lamb." Two years later Sir H. Harding, afterwards Lord Harding, succeeded to the same duties, when Staunton brought out, "Hints for Harding." "They enabled me, on different occasions, to do good battle for our unfortunate country,"—wrote the patriotic peer, Lord Cloncurry. Someone retorted with, "Stings for Staunton," who, however, was not at all thin-skinned. He was a member of the Catholic Association, and the correspondent of Dr. Doyle (J. K. L.) and O'Connell. In 1831 he was prosecuted for having published some soul-stirring appeals addressed by the Tribune to his countrymen. It was at this time that Thomas Moore met Staunton, of whom he gives an account in his diary. A number of publications came from Staunton's pen, full of important statistical and political data. He lived in eventful

times. After a career of many years, the *Register* was bought by Sir John Gray, and amalgamated with the *Freeman's Journal*, while Staunton, having now ample time at his disposal, was persuaded by Lord Clarendon, to accept a financial post. He died, aged 82, on February 26th, 1870. An uninscribed obelisk, in Curran's Square, rises over his grave.

Catherine Baroness Von Stentz, aged 75, was buried at Glasnevin, in October, 1870.

A coloured cartoon representing a man in spectacles inscribed simply "Frank," and bearing for motto, "The pen is mightier than the sword," was, some years ago, not unfamiliar to those who care for such things. The portrait was at once recognised as that of Frank Sullivan, a sharp critic and graphic delineator. He visited Glasnevin Cemetery at this time, and, having noticed its picturesque features, wrote a description, of which the following is an extract:—"I lingered on my way to inspect monumental piles erected perhaps as much to flatter the living as a tribute to the memory of the dead; to read epitaphs in which sorrow and affection sought to find expression, or where 'the pomp of woe' sought to reveal its dignity; or to look on a nameless grave where the ashes of the gifted and the unfortunate repose—where those I knew well in life lay forgotten as if they had never been, and on graves over which I stood and felt compunction that I had ever warred with the handfuls of earth that lay mouldering beneath. I passed through the fine arched cross-surmounted gateway, and I took up a position on the road in front of the entrance." Sullivan was a philosopher; and the funerals of the poor afforded him most interest. One scant *cortège* consisted of "a woman, the mother of three little children, who were present with their father—personifying sorrow and desolation."

"Whose funeral is that which now 'blackens all the way?' It is of one who has died young and full of promise. He was an only son, and the only chief mourner is his father, whose sorrow has drunk up all his tears, and in whose soul affliction reigns. His presence fills all about him with a kind of awe, as on the son, whose lifeless clay he follows to the grave, were centred all his hopes. He enters the chapel and leaves it with the corpse, as if mechanically. His eyes follow the coffin as it sinks into the grave, and, when the last prayers have been said, the sound of the dull, heavy earth falling on it wrings from him a moan of anguish, which, I thought, as I fell back behind the crowd, was the saddest sound I ever heard. The earth is piled

up against a headstone, which tells that the sorrowing man was wifeless and childless in his old age. During my stay near the gate I saw many funerals arrive, and people belonging to all classes in society 'steeped to the lips in sorrow.' Weary of observing so much human misery in one forenoon, I took a walk through the Cemetery, which I found was kept in excellent order, and that its trees and shrubs, adding so much to its beauty, had been well cared for. The monuments and tombs, as a general rule, are in good taste, and the majority of those recently erected are excellent models and worthy of imitation." He says in conclusion: "Had I not known what kind of things epitaphs are, I would have come to the conclusion that there had been great mortality amongst the good, and that the opposite were blessed with a longevity approaching that of the Patriarchs." Poor Frank Sullivan himself now sleeps amidst these tombs, and surmounted by an epitaph to which even he could hardly object.

When we remember that the Very Rev. Dr. Spratt was a great champion of temperance, a prominent supporter of public charities, the founder of benevolent homes and philanthropic societies, one is not surprised to see it recorded by the Rev. W. G. Carroll, Rector of St. Bride's, in his account of the Doctor's obsequies at Glasnevin, supplied to the *Freeman's Journal*, that "Protestant clergymen and Dissenters stood side by side with the Priest and the layman of that Church of which the kindly deceased was so revered a minister." Valentine Lord Cloncurry made him his almoner; and some of the most characteristic letters which appear in his "Life" are addressed to Dr. Spratt. But the Priest proved himself a practical patriot as well. Whilst the great Tribune lived, Fr. Spratt was his ardent supporter. In the struggle for Emancipation, in the Precursor Society, in the Repeal Association, O'Connell might always calculate on the patriotic Carmelite. Fr. Spratt was born in 1798, which gave rise to a joke that he had been "in arms" himself during that troubled time. The late George Wheeler, T.C.D., who in 1870 edited the *Irish Times*, described him as "A truly good and amiable man called from the scene of his beneficent and pious labours, leaving a void which cannot readily be filled. There was no path of Christian duty, no application of Christian charity that was a stranger to Dr. Spratt's heart, or to his daily life; but there were certain forms of human suffering to which he ministered with special tenderness; and there was one desolating vice against which he contended with



VERY REV. DR. SPRATT'S MONUMENT, GLASNEVIN CEMETERY.

all his powers. The orphan found in him a father, and the homeless wanderer of the streets a refuge; while the drink demon, that more than all other causes combined, fill our poor-houses with orphans and our streets with outcasts, found in him a vigilant, untiring, life-long foe. Retiring and unobtrusive by nature, in this last cause he permitted himself to be prominently before the public." It may be added that it was in the actual service of this cause he died, for death struck him while he was administering the temperance pledge, immediately after celebrating Mass in Whitefriar Street church. It was probably the mode and circumstance of death that he would have chosen for himself. There is a fine monument to Dr. Spratt in the Tower Circle of the Cemetery.

"Fifty thousand people attended Leo's funeral, so popular had he become by his genius and patriotism," writes David O'Donoghue in his *'Poets of Ireland.'* 'Leo' was the pseudonym over which John Keegan Casey, an ardent youth, wooed his muse. Born in 1846 at Mount Dalton, Westmeath, his first poem appeared when he was only sixteen years old. Two small volumes—"A Wreath of Shamrocks,"* and the "Rising of the Moon," were the work of his facile pen. The ardour of youth spurred him into active sympathy with the Fenian movement. He was put in gaol as a "suspect," and his death, which occurred on St. Patrick's Day, 1870, is said to have been hastened by his imprisonment. After his death the "Reliques of J. K. Casey" were collected and edited by Eugene Davis, and a detailed account of his life appears in Farrell's "Historical Notes on Longford." A handsomely sculptured monument has been raised in the South Section displaying among other devices an Irish Round Tower and Ruined Church. Thomas Caulfield Irwin, an Ulster poet of considerable genius, who received honorable recognition from Lord Salisbury's Government, wrote an "In Memoriam" on Casey, the more remarkable when we know that Irwin did not share the politics of "Leo."

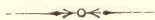
During the previous year Edward Duffy died in Millbank prison and was buried in Glasnevin. The inscription on his tomb tells that he had been convicted of participation in the Fenian Rising of '67.

*A Wreath of Shamrocks : Ballads, Songs and Legends. Dublin : McGee, pp. 111-115.



BIRD'S-EYE VIEW OF O'CONNELL CIRCLE, GLASNEVIN CEMETERY.

Joseph Downey, another Irish poet, shortly followed "Leo." Walking in the footprints of Furlong, he produced a number of pieces under the signature of "Shamrock." A memorial cross in the South Section bears an inscription not the less touching that it includes an appropriate extract from one of his own poems. Downey, a native of Kildare, died at the early age of 24, on the 11th of June, 1870.



CHAPTER XI.

THE blow successfully dealt against Golden Bridge Cemetery in 1869 was followed a few months later by another aimed at the younger necropolis of Glasnevin. This time it was a more dastardly and subtle stroke—wanting the soldier-like courage of the first, and influenced not a little by private *animus*. The charge made, under the pretence of raising a legal question, was a base and calumnious one, and was not put forward by any person who had a grievance to allege.

On January 21st, 1870, a dismissed officer of the Cemetery, who had had an old quarrel with the Board, summoned to the Police Court representatives of the Cemetery Board, to answer his complaint, and shew cause why informations should not be taken against them for having unlawfully, and contrary to public decency, on divers days and times between the 1st day of January, 1866, and the 1st day of January, 1870, disinterred several bodies and human remains interred in the Cemetery of Prospect, Glasnevin.

A pamphlet printed for the use of the Catholic Cemetery Committee, reported the proceedings at the Police Court *in extenso*.

The Chief Police Magistrate, and his brother Magistrate, Mr. C. J. O'Donel, complained from the Bench that they had been kept waiting for the prosecution nearly three-quarters of an hour: and it seemed not unlikely that the summons would be dismissed; but Mr. Coffey, Q.C., declared that the gentlemen summoned were most anxious to court a thorough investigation of the extraordinary charges made against them.

Mr. MacDonough, Q.C., in the course of some remarks, referred in complimentary terms to the then governing body

of the Cemetery. Mr. MacDonough usually spoke in flattering words of solicitors, from whom his large income as counsel was mainly derived ; but in this case he made an exception :— “ He (the solicitor) had a hostility to the Committee; he had a quarrel with them; and this monstrous transaction occurs, that an attorney thinks fit to resolve to work out his revenge, and he employs a discharged servant who, not quite four years before, had been in the service of this body, and who had been dismissed for repeated acts of drunkenness. And it is a very formidable thing for the public, and every man, if an attorney, who has a spite or ill-will against an individual, shall be at liberty to dog that individual—to watch him, to employ his discarded servant, to pay that servant, to engage him solely and entirely for that prosecution which he meditates against the object of his revenge. This highly respectable body, what were they doing ? Transacting their duties, their all-important duties ; men of the first standing in the city ; persons whom we all know and respect ; gentlemen discharging, without any advantage to themselves, the onerous duties incumbent on them ; men above all suspicion, and against whom now, at the close of this case, we have not had a single tittle of evidence.” Regarding the attorney and the dismissed servant of the Cemetery, who had entered on this prosecution, Counsel advised them “ to take a page of the criminal law home, and study it, and I will tell them that it is conspiracy ; I will tell them that if two persons conspire, combine, agree, and confederate together to institute a charge, false in its character, they who institute that charge had better look very seriously to themselves.”

It appeared in evidence that the dismissed servant was to get money from the attorney. “ He was to abuse his privilege as a grantee. He investigated the books ; he was offered every facility ; and what was the result ? If they could have discerned that these high-minded merchants had been guilty of any malversation of the funds, what a cry we would have ! This discarded servant is obliged to tell you that there never was a complaint, while he was employed in the Cemetery, of exhumation, or of misconduct, or anything of that sort.” For four days the magisterial investigation continued ; the proceedings were reported in every newspaper ; the utmost interest prevailed. During all that time, as was pointed out by Mr. Coffey, Q.C., “ not a single human being, out of the whole population of Dublin, interested in the thousands upon thousands of

interments which have taken place in the Cemetery, has come forward here to utter one word of complaint, or to make even the suggestion of a charge that the remains of any relative or friend of theirs has ever been disturbed or desecrated."

All who know the culture of Mr. Murphy, Q.C. (now Mr. Justice Murphy), will be prepared to hear that, in replying to Mr. MacDonough, he brightened so lugubrious a subject by an appeal to poetry:—"Some persons do not care what becomes of their bodies after their souls have departed, whether they are buried in the depths of the sea, or on the tops of misty mountains. The greatest poet that ever lived in England had placed over his tomb—

"Blessed be he that spares those stones,
And cursed be he that moves my bones."

Now, I say that it is idle for men to come forward here and say that the public or the persons interested in being buried in this ground can have no respect to this. The sole question which you have to ask yourselves here is this—whether you can distinctly say that there is no legal question to be tried in this case? If you can arrive at that conclusion, you will, of course, refuse to send forward the case for trial; but if you cannot arrive at such a conclusion, the case should be sent forward."

The attorney in the cause displayed astuteness. He shut the mouths of all persons officially connected with the Cemetery, from the Committee, its secretary, superintendent, and sexton, to the humblest gravedigger. All those persons who had immediate and abundant sources of knowledge—who knew all about the interments and management of the Cemetery—having been made defendants in the case, could not open their lips in explanation.

The Chief Magistrate, in giving judgment, said:—"This case has taken up a great deal of time, and, in giving our decision on it now, it is not necessary that we should go over the evidence that has been given. It is enough for us to say, that we have come to the conclusion that no case has been made showing that there has been a removal, a disturbance of remains, or a desecration. We have, therefore, no hesitation in dismissing the summons."

Mr. C. J. O'Donel said:—"In a case of this description, considering the interests involved, the parties who are charged here with this offence, and the nature of the summons, I do not wish to allow it to close without making a few observations. There

is another reason why I wish to speak on the subject, and that is to remove from the public mind and that numerous class of citizens whose relatives must have been buried here, to remove from *their* minds all apprehension or alarm, that the slightest desecration, indignity, or dishonour, has been offered to the remains of their friends buried in Glasnevin. The case set forth in the summons is one of great gravity indeed." The magistrate here read the words of the summons, in which it was alleged that, for pecuniary or other considerations, bodies were removed out of their graves. His worship then said :— "There is not one single shadow of evidence to justify such an imputation. The plaintiff had himself the choice of his own language to incriminate the Committee of the Glasnevin Cemetery, and he uses language of the most serious character. He alleges that crimes against public decency have been committed. So far from that having been done, counsel now, in their discretion, withdraw all imputation of that kind, and without limit, and the sole issue between them and the Committee has been reduced to this—that the Committee have no right to go over unregistered graves, so long as the slightest particle of human remains can be discovered. That being now conceded to be the issue between the parties, I will state the reasons that influence me in coming to the conclusion that nothing has been proved in this case to justify its being sent for trial. It now appears on the evidence of the witnesses for the prosecution, the gravediggers, who are the best possible witnesses, that in or about a period of fifteen or twenty years the softer portions of the human body pass away, and that no portion remains except the inorganic portion of the body, of which the bones are formed. The gravediggers stated, that after that period they found nothing but clean bones. Now, admitting that the body, or rather the softer portions, have entirely passed away, and that nothing remains but the cranium and the bones, it is argued, that so long as they remain there the grave must remain untouched, and to touch it or disturb it is an act of desecration. Now, to test the application of this, everybody who knows anything of the structure of bones must be perfectly well aware that the human bones will last for centuries ; and it is stated, as a positive fact, that the bones of persons that were swallowed up in the great eruption of Vesuvius that destroyed Pompeii two thousand years ago, were found perfect there. According to Mr. Murphy's argument, it would be a desecration to bury them. If, for an indefinite

period, it would become impracticable to bury a second body in a grave where a body had been previously interred, then, for every new burial, fresh ground must be opened. If that were the case there would not be an inch of ground in Glasnevin in which to bury the dead of Dublin in a few years. The conclusion brought fairly and logically from the premises is, that the premises themselves must be unsound. The proposition laid down by Mr. Murphy as applicable to those unregistered graves, is untenable; and the second ground he laid down is equally untenable. It has reference to all people who have got family graves—graves in which they have buried their deceased friends. Now, what is the experience of people every time they visit the graves in which their ancestors are buried? On the death of members of the family, orders are given to the gravediggers to open the graves. Now, is it not within the knowledge of every man who has buried a relation in a grave, that the gravediggers come upon thigh-bones, rib-bones, and skulls, and are not these bones and skulls the remains of his own deceased ancestors or relatives; and if he follows the coffin does he not see those bones piled on the freshly-lifted clay, waiting for the coffin to be put back in its place? Is not that our every-day experience? For my part, it has been my sad duty to witness it on a great many occasions, and on those occasions I saw the bones that were left on the side of the grave put back into the grave before it was refilled. It is untenable to say that it is an act of desecration to put clean bones on the side of a grave. If it is, it is an act of desecration that is committed by members of every family. And I say that if it is not an act of desecration in the head of a family to do this, it is not an act of desecration if it is done by the trustees of this Cemetery. I say it is a monstrous thing that, without a shadow of ground for sustaining this charge, the process of this court should be prostituted for the purpose of private malignity. It is a monstrous thing that citizens of the highest position in this city should have such a charge brought against them, and without the slightest shadow of foundation for the proceeding."



TYPICAL CELTIC CROSS ON THE CUNNINGHAM VAULT,
GLASNEVIN CEMETERY.

CHAPTER XII.

DENIS PHELAN, M.D., Assistant Poor Law Commissioner, who was buried at Glasnevin on May 23rd, 1871, is described by Sir John Gray, M.D., as "a thoroughly good man—may we not say a great man, if to have worked through a long life with an unparalleled success for the benefit of the poor, gives a right to the name. He was the Irish Howard, devoting himself incessantly not alone to poor prisoners merely, but to the whole mass of our countless destitute. In early life an unknown practitioner in a small provincial town, Dr. Phelan, feeling acutely the deficiencies of the dispensaries of that day, took upon himself with a generous courage, the arduous task of making, at his own cost and peril, a general inspection of the dispensaries in every county of Ireland. The result was a remarkable work, 'The Medical Charities of Ireland,' in which one is at a loss whether to admire most its painstaking accuracy, or its honest, bold, uncompromising truthfulness. It is mainly owing to this book, and to Dr. Phelan's subsequent and unremitting labours in the same field, that our Irish dispensary system has attained its present high repute, far above that of either of our more favoured sisters, Scotland or England. To Dr. Phelan the country is further mainly indebted for that most valuable boon, the workhouse fever hospital, which supplied a crying want, and gives most opportune relief to thousands, not of the extremely destitute only, but of the whole humbler classes in the rural districts, whose only resource in fever cases had been the far-off county infirmary. Upon our lying-in hospitals, too, he has left his mark, the benevolent mark of the kindly reformer, and recent strictures of his on that matter will probably have the effect of saving many valuable lives. As a Poor-law official it would be hard to appreciate duly, impossible to commend too highly, Dr. Phelan's untiring industry, his minute carefulness, his zealous and anxious devotion to duty. As an Irishman, he was a genuine patriot, an ardent lover of his country, and always took, as long as the field was open to him, an active and influential part in the performance of every civic duty. And so, in the fulness of time (he had completed his 86th year), going to meet the great reward of a well-spent life, he passed on painlessly to the spiritual world, it being exactly true that he gently and almost imperceptibly 'slept in the Lord'—*obdormivit in Domino.*"

Sir John Gray, no doubt, derived his information from Dr. Phelan's son-in-law, John Edward Pigot, who, a few weeks later, followed him to the tomb. Pigot was the eldest son of Chief Baron Pigot, and adopted the law as a profession. But, with a brilliant career before him, he preferred to give his sympathies and talents to politics, and—partly influenced by Meagher, of whom he continued the trusted friend to the end—joined the party of Young Ireland. He had acquirements to be exercised only among highly-educated minds, and he was prodigal in help to toilers in the scantily cultivated field of Irish literature.* His own contributions to the *Nation*—under the signature of "Fermoy"—were of a high order. He came to know Denis Florence M'Carthy, by whom he was consulted as to the title of a popular serial he projected. "Call it Pigot's Penny Pike," replied the irrepressible humourist. By desire of his father, Pigot proceeded to India, where he obtained a large bar practice; but ill-health compelled his return, and after a short residence in Dublin, he passed away. He died on July 1st, 1871, aged 49.

Glasnevin Cemetery, on June 16th, 1871, was the scene of an unusual and somewhat touching spectacle. The first Lord Mayor who had died in office during the century, was laid to rest. In the full plenitude of mental and physical powers, Patrick Bulfin passed out of life almost at his entrance on a public career, which promised to be one of rare value to his fellow citizens. The coffin had been removed from the church of St. Andrew, covered with a black pall, and bearing the fur-trimmed red robe, wand, and other insignia of his office. "The black with which the church was draped," observes the Rev. George Wheeler, Rector of Ballysax, who at that time wrote for a leading journal, "the mournful requiems which were chanted, the solemn processions and noble impressive ritual in which a vast body of clergy took part, with a Cardinal presiding, gave fit and adequate expression to the public sense of the loss sustained by Dublin in the premature death of its upright and munificent Chief Magistrate. The vast area of the church was crowded

* Eugene O'Curry in the preface to his *Lectures on the "Manuscript Materials for Ancient Irish History,"* after acknowledging his valuable assistance in their plan and original preparation, declares (p. xii.) that in addition he owes Mr. Pigot "the untiring devotion of the vast amount of time and trouble involved in the task his friendship undertook for me, of correcting the text, and preparing for, and passing through the press the whole of this volume."

by citizens of all ranks, anxious to testify their respect for the dead, and reverentially assisting at those solemn and touching services of which Rome so eminently possesses the secret."

The tomb of James Duffy, the publisher, is found on the main walk of the Dublin Section. The inscription will derive its chief interest from the fact that it was penned by a highly distinguished writer, the Rev. C. P. Meehan:—"Beneath lies all that was mortal of James Duffy, J.P., who passed out of this life, July 4th, 1871, aged 62 years. Pray for him, O reader, for he deserved well of religion and country—his devotional publications have instructed many unto salvation, and the historic works he published have exalted the character of his native land, and saved its saints and heroes from oblivion. A benefactor to the altar, and a true man to Ireland he merits your prayers."

The Hon. Martin Ffrench, aged 78 years, of Ballinamore Park, Ballinasloe, Deputy Lieutenant and J.P., Co. Galway, was buried 30th November, 1871. He had ably worked with O'Connell in the struggle for Emancipation.

One of the finest architectural ornaments which in recent years have adorned Dublin, is the Mater Misericordiæ Hospital. It had been barely finished under the auspices of John Bourke, F.R.I.A., when death took him away. His heart was in the good work, and he bequeathed his money to carry it to completion. Bourke was buried at Glasnevin, November 14th, 1871.

He had been preceded to the tomb by a man of great energy and intelligence, who had often been associated with his architectural works: On March 29th, 1871, Patrick J. Murphy—who had beautifully carried out the restoration of the crumbling old cathedral of St. Patrick, in Dublin—was laid to rest.

The enemies of Mr. Justice Keogh declared that he had little heart; but they knew not the man. They remembered only a volcanic utterance at Galway, which all but sent an earthquake through the land. One day, at Glasnevin, a new and fair feature in his character was revealed:—"I do not remember to have witnessed anything more painful than the emotions by which that man was torn when the corpse of his daughter was consigned to the vault," said Father Tom Burke. "His paroxysms of grief could hardly be realised by anyone who had previously known him, and never had I a more difficult task to discharge than in trying to bring him away." There were circumstances, of which the world knew nothing,



JAMES DUFFY'S MONUMENT GLASNEVIN CEMETERY.

which lent to her early departure a special sadness. A son of Sir Robert Kane, who had just won a brilliant reputation in Naval science, was betrothed to Miss Keogh. When leaving a heated ball-room she caught cold, and on August 17th, 1871, rapidly succumbed to congestion of the lungs. On a marble tablet, over vault 26 in the O'Connell Circle, is inscribed:—"To our beloved Jessie.—Her father and mother, William and Kate Keogh." Judge Keogh was a man of large mind, with a Demosthenic eloquence united to social gifts of a high order.

Mr. Justice Lynch, whose funeral arrived from 27 Merrion Square, South, on the 21st December, 1872, was the son of David Lynch, a Dublin merchant, well-known for his advanced liberal views, and one of the most prominent supporters of Daniel O'Connell. The future judge became Chairman of Louth in 1857; Bankruptcy Judge in 1859; and Judge of the Landed Estates Court in 1867. At the Bar an able and strenuous advocate, he proved on the bench a most painstaking judge.

The career of Patrick Joseph Murray, B.L., editor of the *Irish Quarterly Review*, biographer of John Banim, and finally Director of Convict prisons, came to a premature end on February 8th, 1873. He was a man of sound critical *acumen* and great energy of character. He had as his colleague in the serial first mentioned, J. T. Gilbert, LL.D., whose *début* as an historic writer of great research and charm, was made in its pages. Many of Murray's writings were given to the subject of reformatory and prison discipline, on which he was recognised as an authority. His life of Banim is inscribed to Sergeant Armstrong, Q.C. Murray had not attained the age of fifty.

His *collaborateur* in literature, Michael Merriman, B.L., preceded him by a few weeks, and his handsome tomb, inscribed, "30th December, 1872. *Ætat* 41," will be found in the old Chapel Circle.

"A pleasanter book I have not read for many a day." So wrote W. M. Thackeray of "The Legends of Mount Leinster," by Patrick Kennedy. Many other volumes followed in the wake of its success—notably, "Fictions of the Irish Celts," "Evenings in the Duffry," and "Banks of the Boro." Some of these have been lately reprinted by Macmillan. As a graphic delineator of Irish rural life, Patrick Kennedy has seldom been surpassed. Originality, a quaint, sly humour and raciness, combined with a simple philosophy, characterise his style. Mr. Routledge, recognising these qualifications, engaged him to edit

"The Book of Modern Irish Anecdotes." "English and Scotch Awa'" followed: and Kennedy expressed a hope that they would all contribute in drawing the social bonds which unite the three peoples still closer. When James Sheridan LeFanu, author of "Uncle Silas," became owner of the *University Magazine*, he was proud to hail Kennedy as one of his best hands. It may be added that he reviewed books for the *Mail*: but always in a genial and indulgent spirit. Kennedy had been one of Murray's staff on the *Irish Quarterly*: and it is rather a coincidence that he should so promptly have followed his leader to Glasnevin; but, unlike Murray, Kennedy had reached four score and ten. His last moments are not likely to have been racked by remorse, for, as Alfred Webb casually remarks: "His works are singularly pure;" adding, "he was widely known and respected by the literary world of Dublin." He died, March 28th, 1873.

From the date of Sir James Murray's appointment, in 1834, as first Inspector of Anatomy, under a new Act regulating the practice of that science, a complete stop was put to the desecration of the dead by "Resurrectionists," instances of which have been already detailed. It was not until the 8th of December, 1871, that this able physician closed a career of great usefulness. Born at Derry, in 1788, one of his earliest discoveries in the field of chemistry, was in connection with fluid magnesia, from which scores of pharmacopolists have since made fortunes. Lord Anglesey, an old Waterloo hero, of whom it was literally true that he had one leg in the grave—filled the post of Irish Viceroy in 1831: and having consulted Dr. Murray, received so much relief from his treatment, that he remained his medical adviser for some years. In 1835 he was gazetted for the same post under Lord Normanby, and in 1839 to Viscount Ebrington, both Lords Lieutenant of Ireland. Sir James Murray wrote several books on Medical science, and was Physician to the Anglesey and Netterville hospitals.

Philip Lawless, B.L., was a popular man in clubland and elsewhere; but probably the chief interest awakened at his funeral on July 5th, 1872, centered in the fact that he was the nephew and representative of "Honest Jack Lawless," the hero of Ballybay; an intrepid colleague of O'Connell in the struggle for Emancipation.

At a public dinner in Dublin, December 26th, 1833, O'Connell said, in proposing the health of Mr. W. J. Battersby, that "he had published one of the most eminently useful books that had

ever appeared on the subject of the Legislative Union; and which should not be out of the hands of any English or Scotch man." This book, called "The Rise and Fall of Ireland," evinced a sound spirit of nationality, combined with an extensive range of statistical and political knowledge. From Battersby's research, many recent leaflets on Home Rule seem to have been compiled. His book "The Church," and another called "The Priesthood Vindicated," are also marked by industry and *acumen*. His "History of the Irish Jesuits" contains a mass of biographic detail, highly useful for reference: and the same remark applies to his "History of all the Abbeys, Convents, Churches, and Religious Houses of the Augustinian Order in Ireland." Battersby was buried at Glasnevin on February 6th, 1873. His reminiscences of men he had known promised to be an amusing book, judging by a *resumé* of its contents, which appeared shortly before his death.

Surgeon O'Reilly, a very successful professional man, who amassed a large fortune by his profession, died at this time.

A monument in the Dublin Section, bearing date, A.D. 1874, and erected by Sir Robert Gerard, Bart. (subsequently Lord Gerard), commemorates some members of his sept, including Mr. and Mrs. Walmsly, who have been laid beneath it.

William Justin O'Driscoll, stored with traditions of Plunket, Curran, Burrowes, O'Grady, and the Pennefathers, claimed to know the secret story of cases heretofore veiled, and was "up" in curious precedents. Three years before his death he came forward in a new character. He wrote the life of Daniel Maclise, R.A. This book was offered with diffidence to the public. "Engaged in a laborious profession, and long unaccustomed to literary work, I should have shrunk from the task,"—he writes—"But as one of the very few persons, now living, whose familiar friendship with Maclise commenced in boyhood, and continued uninterrupted to his death, I thought it not impossible that my recollections of his earlier years might enable me to impart some interest to a record of his life." Maclise's family had given O'Driscoll access to a large mass of his correspondence, where all his thoughts and feelings lay mirrored. A large number of letters addressed by Dickens to Maclise were, however, omitted, partly on the ground that Dickens had himself destroyed what, in his letter to O'Driscoll, he describes as "an immense correspondence," "because," adds Dickens, "I considered it had been held with me, and not with the public, and also, because I could not answer for

its privacy being respected when I should be dead." This letter is dated May 18th, 1870. Ten days later Dickens lay dead at Gad's Hill. It may not be too much to say, that had O'Driscoll's book contained this suppressed correspondence, the work, instead of enjoying ephemeral popularity, would have lived for all time. O'Driscoll's death, not very long after, came upon his friends as a surprise. He was buried at Glasnevin, May 6th, 1874.

The funeral, at this time, of the Rev. Francis Doran, Pastor of St. Agatha's, Dublin, was very touching. He had accompanied some friends on a pleasure trip in Dublin Bay, and was drowned. Four plots will be found to the west of the Mortuary chapel, given by the Committee to the Magdalen Asylum for Female Penitents, Lower Gloucester Street; to the Confraternity of Our Blessed Lady of Mount Carmel, Clarendon Street; and to the respective female orphanages of St. Joseph, and of St. Vincent de Paul, North William Street. Father Doran had often expressed a wish to be buried amongst the orphans, whom he loved and shielded: and here his grave may be seen.

A more material mark of honour distinguishes the grave of a man with kindred instincts. A marble statue, by Cahill, of Father Fay, founder of a large orphanage in St. Catherine's Parish, Dublin, represents him pleading for two scantily clad children. The graves of both tend to recall the lines:—

“His bones, when they have run their course and sleep in blessings,
Shall have a tomb of orphans' tears shed over them.”

“It will be noticed in very many other instances,” writes Mr. Mark O'Shaughnessy, B.L., “how the Irish people's constant, undying affection for the ‘Soggarth aroon’ finds expression even when his devotion to them in their sickness as in their health, in their poverty and trouble as in their times of prosperity and happiness, can be experienced no more. To perpetuate his memory, to express their love, the humble give their pennies—the better circumstanced their pounds.”

A career of much usefulness was cut short on April 4th, 1875, by the death of Laurence Waldron. A member of the Bar; a Commissioner of National Education; in Parliament representing the county of Tipperary; holding, at different periods, the office of High Sheriff; a Magistrate and Deputy Lieutenant, Mr. Waldron brought no ordinary experience of affairs, as well as no common abilities, to the service of the Catholic Cemeteries Board of which he was a member.

Another public man disappeared from our midst within the next few days. Sir John Gray, M.P., whose statue, in Sackville Street, is a triumph of Farrell's chisel, was an earnest, untiring worker for the moral, political, material and social advancement of his country. The earliest sketch of Gray appears in Grant's "Ireland and the Irish," published in 1843, and Sir Gavan Duffy's "Four Years of Irish History" completes the portrait. He died at Bath, April 9th, 1875, and was buried at Glasnevin.

"Since the funeral of O'Connell," records the *Mail*, "never has there been so large a concourse to honour the memory of a public man." The impressive burial service of the Protestant Church was read by the Rev. W. G. Carroll, Rector of St. Bride's. In Parliament Sir John Gray took an active part in helping to make the Church and Land Bills pass. As a journalist he laboured unceasingly to promote the material welfare of Ireland, not less than the cause of sanitary reform and the general improvement of Dublin. The governing body of the Cemetery, in appreciation of his public services, made a grant of a £200 vault in perpetuity. His widow placed above it a fine monument of Sicilian marble, inscribed: "He is not dead but sleepeth." It consists of a sculptured shaft crowned with a massive bust of Gray. The likeness not alone preserves the lineaments but conveys somewhat of the thought, purpose and character of the man. The faces of the shaft beneath are carved with four figures, each typifying some of the great purposes to which Sir John Gray gave up his life. Foremost appears the beautiful spirit of the Vartry, bestowing her rich tide on the city. At one side is the figure of enfranchised Religion, trampling her fetters under foot; at the other a lovely Irish maiden gleaning the fruits of a land blessed with security and peace; and the remaining panel is sculptured with the image of Education, spreading her teaching abroad out of an open book, while her finger points heavenwards to the greater lesson to be learned above. Gray's waterworks for Dublin was the pioneer of great sanitary improvement of the same class that has since taken place throughout England and Ireland. The *Athenæum*, which usually confines its leaders to men of letters, paid Gray the compliment of an extended notice. It recognised "his versatility and readiness of expression. He was a remarkable, and in many respects, a singular man. Without the rigidity or sectarianism of Ulster Anglo-Saxonism, he possessed in an eminent degree the logical and self-reliant



MONUMENT TO SIR JOHN GRAY, GLASNEVIN CEMETERY.

characteristics of the race. Ardently attached to scientific enquiry, many of his leisure hours were devoted to chemical and mechanical pursuits, and his rare versatility in arithmetical calculation gave him great advantages in council and debate. His decease at the comparatively early age of sixty years is ascribed in a great degree to his unresting love of work, and the earnestness with which he entered into all he put his hand to do."

The well-known Catholic accoucheur, Dr. Thos. McKeever, died, aged 84, May 31st, 1875. He lived in Cavendish Row opposite the Rotunda Hospital, in which he had once presided and lectured. He possessed a fine literary taste as his *Commonplace Book* shews.

Another man of much activity, though his work lay in a different walk, was the Rev. James Gaffney, M.R.I.A., whose grave is marked by a handsome Celtic cross, erected by admirers of his life and worth. At the conclusion of his theological course in Maynooth, he was elected to the Dunboyne Establishment, and whilst there it became his duty to lecture, in place of the professors, to more than one class of students, and in more than one branch of the College *curriculum*. His first mission was at Lusk, where his love of archæology had ample food. From thence he was transferred to Swords and Malahide. Here he revelled in historic memories and legends, as he scaled the battlements of the first, or roamed along the sea-girt strand of "Gay Malahide." Among his lectures was one on Edmund Burke. On being transferred to a wider sphere of duty—namely, Clontarf, Raheny, and Coolock—his death occurred, January 4th, 1876, aged 53. He was killed by being thrown out of his trap after his horse had bolted. At the time he met his fate, he was engaged in the preparation of a lecture on some Irish hagiological explorations, which he had made at Ratisbonne.

The Centenary of O'Connell was celebrated on August 6th, 1875, by a procession to Glasnevin, thoroughly national in the fulness of its representation and ardour. But it was more than national in its constituent character, for troops of foreigners assisted in the tribute rendered to him whose labours were cosmopolitan in their scope, and had for their end the good of all mankind. Celt, Scot, and Saxon, the old world and the new, the antipodes, the free sons of the United States, the children of Canada fraternised. All hereditary jealousies of race were forgotten in this *Fête* of Freedom. Pilgrims from

afar knelt in thanksgiving at the Tribune's shrine, or entered practical protest against some iron-arm injustice which still weighed them down. Never were posthumous honours paid in a worthier way, for heart as well as form were features in the celebration. Those who remember the monster gatherings at Tara and Mullaghmast, declared that in splendour and vastness both were eclipsed that day. The then recently missed figure of Gray, who had been the fellow-worker as well as the fellow-prisoner of O'Connell, suggested very natural emotions.

Matthew O'Donnell, Q.C., was a man to whose legal lore and industry lawyers are largely indebted. He was equally at home in Equity and Common Law. In 1840 he published an analytical digest of all the Irish equity cases, &c., &c., and six years later two volumes of "Addenda" appeared. In 1844 he compiled a treatise on the law of all actions and suits within the jurisdiction of the Civil Bill Court, and the principles, pleading, and evidence relating thereto (pp. 872). This was followed in 1851 by a second book on County Court practice, under the then new Act, 14 and 15 Victoria. He presided for many years as Chairman of Westmeath, and died January 20th, 1876, aged 62.

A week or two after came David Fitzgerald, a distinguished member of another branch of the legal profession. Few men were better known or more highly regarded: his brother, later on, occupied a seat in the House of Lords. A tomb in the chapel circle is inscribed: "Pray for the soul of David Fitzgerald, who was born, 2nd August, 1812, died February 6th, 1876." On the same monument we read: "To the memory of David Fitzgerald, of Fleet Street, merchant, who died the 22nd July, 1843, aged 56 years. We learn from Madden's "Lives of the United Irishmen" that he was in the confidence of Robert Emmet, and in November of 1803 was committed to the Tower on a charge of high treason. But, like Emmet, he was a mere stripling, and on the humane intervention of Judge Daly, with his Attorney-General, O'Grady, afterwards Lord Guillamore, he regained his liberty.

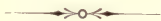
O'Connell was arrested at his house in Merrion Square, at ten o'clock on the morning of January 19, 1831. An Act had been recently passed by which a power was vested in the Viceroy to prohibit by proclamation any meeting which he should deem dangerous to the public peace. It was a time of great excitement. Revolutions swept all over Europe; thrones rocked, kings were abdicating. The Government sought to



DIXON CORNELIUS O'KEEFE'S MONUMENT, O'CONNELL CIRCLE.

A Restored Copy of the Ancient Cross on the Rock of Cashel.

grapple with O'Connell. Informations having been sworn before Major Sirr, O'Connell was, as he said, dragged like a common felon to the Police Court. The proceedings are given at much length in the various lives of O'Connell. Finally, he was required to give bail; one of his securities was William Fitzpatrick of Dame Street, a popular public man. An immense crowd had assembled, through which the Liberator, finding it hopeless to struggle, took refuge in Fitzpatrick's house, and from the diningroom window addressed the surging crowd. Fitzpatrick continued active throughout a long life. His tomb records his name, but no date. From the Register it appears that he died at the age of 103, on November 28th, 1877. He was a type of the respectable middle class, who gave a steady, practical support and strength to O'Connell's great political engine—moral force.



CHAPTER XIII.

THOMAS MEAGHER, M.P., Waterford, who died February 28th, 1874, was as remarkable for being a man of few words, as his son was famed for unbounded command of ornate vocabulary. However, he was always able by his vote in Parliament and local influence in Waterford, of which he was Mayor, to do good work for Ireland. If the son was "Meagher of the sword," the sire, who relished the blessings of peace, was Meagher of the ploughshare. The glittering mace of office was an attribute of the first; the iron mace of war earned the eulogy of his son, who spoke like a Cicero, and dressed like a D'Orsay.*

The year 1876 is remarkable in these annals for a renewal of hostilities between the Military and Golden Bridge Cemetery. A dead silence had long succeeded their previous action; but it was the silent movement of the sapper, who seeks to undermine some obnoxious stronghold. It was supposed that the Order in Council of the 6th July, 1867, had closed the contest. But one day, in the year first named, a determined *sortie* was made from Richmond barracks, designed to harass the living, and disturb the dead. War was once more proclaimed, and the men thus suddenly assailed, placed themselves in an attitude of defence. A number of missives were exchanged. One,

* In America he rose to the rank of Major-General; his brother entered the British service, and became Lieut.-Colonel of Hussars.

signed, "E. Walker, Lieut.-Col.," dated 12th December, 1875, declared the Order in Council of 3rd July, 1869, to be "practically useless for the purpose for which it was required—viz.: the stopping of burials in the Cemetery."

The machinery of the Local Government Board was again set in motion, and a letter from Mr. Coyle, Secretary to the Catholic Cemeteries Committee, dated 21st June, 1876, set forth:—"A reference to the Order made by the Privy Council on July 3rd, 1869, will show that Lieut.-Colonel Walker is mistaken; for, although it appears that the statement then made to the Lord Lieutenant in Council by the Military authorities, was that burials in the Cemetery should be wholly discontinued, yet the arrangement agreed to, and approved of by the Privy Council, contains exceptions and qualifications as to the discontinuance of burials in the Cemetery. The Committee have instituted minute inquiries as to the manner in which burials have been carried on in the Cemetery since the date of the Order, and are satisfied that these exceptions and qualifications have been carefully attended to. It would appear that Lieut.-Colonel Walker, from 'Departmental correspondence' antecedent to the proceedings, had formed some ideas of his own on the condition of the Cemetery, and he expresses his anxiety to reopen the subject closed by the Order of 1869, in the hope of obtaining a fresh order to shut up the Cemetery altogether."

In the course of the long correspondence that followed, the Local Government Board forwarded at intervals, for the perusal of the Committee, sheafs of papers that had been sent by Colonel Walker to Dublin Castle, and thence passed on to the Local Government Board. At last a letter came, dated 24th August, 1876:—"With reference to previous correspondence relative to the Golden Bridge Cemetery, the Local Government Board for Ireland desire to state, for the information of the Dublin Cemeteries Committee, that they have received a further file of papers on the subject from the Chief Secretary's Department, and that it appears that the Military authorities regard favourably the position in which this question has been placed, by the assurance of the Committee, in the arrangement suggested by the Local Government Board's Inspector—viz.: to restrict future interments, in any part of the Cemetery, to the cases of those persons who have existing rights of interment reserved to them by the Order in Council." This, in fact, was the decision of the Privy Council in 1869; and in no one instance had the Catholic Cemeteries Board infringed the

order then made. The aggressive attitude of the military authorities had now, seemingly, given place to one of "favourable" recognition. It came, perhaps, as near to "a retreat in good order" as any military officer could well sanction.

Thomas Neilson Underwood was a barrister of good family who, like Thomas Addis Emmet, threw himself into the ranks of the people. He took part in the Tenant Right movement, and in 1860, founded "St. Patrick's Brotherhood," a somewhat revolutionary organization. The *Irishman*, a leading popular organ, edited by P. J. Smyth, refused to support it, and, as a result, the circulation of the paper went down from 10,000 to 2,500. Underwood contributed prose and verse to periodical literature. Mr. O'Donoghue gives him a niche in "The Poets of Ireland." As author of a drama, "The Youthful Martyr," his name may also be added to the small bead roll of Irish playwrights. At his funeral, in Glasnevin, on October 15th, 1876, the burial service of the Protestant Church was read over his remains.

A letter addressed to Henry Richard, an English M.P., by A. M. Sullivan, M.P., casually mentions an incident chronologically in place here. Mr. Richard had stated publicly that the burials question was about to engage the attention of Parliament, on the motion of Lord Granville. A. M. Sullivan writes:—"Dublin, April 20th, 1876—Dear Mr. Richard—An hour ago standing with bared head beside the open grave of a dear and valued friend, a Protestant Dissenter, being interred in the great Catholic Cemetery of Ireland, Glasnevin, I realised more forcibly than ever I did before what the Nonconformist body in your country must feel in the matter of the burials question. I thought of you at that sad moment, and of our debate the other day on that question in the House of Commons, and I could not help thinking that if they could but have been with me just then to see and hear the truly respected Wesleyan Methodist minister discharge the last office of his sacred calling in the midst of a mourning and sympathetic crowd of Protestants, Catholics, and Dissenters, in a Catholic denominational Cemetery, many of our hon. colleagues who spoke and voted against Mr. Osborne Morgan's motion would never so speak or vote on such a motion again. My deceased friend was Mr. Thomas L. Stirling, T.C., of Tullamore, King's County; the Nonconformist clergyman being Rev. G. R. Wedgewood, Wesleyan minister, Tullamore."

John O'Mahony, whose father and uncle had been implicated in the Rebellion of 1798, attached himself to the Society

of Young Ireland, and took the field with Smith O'Brien in 1848. He escaped to America, where he published, with copious annotations, a new translation of Keating's "History of Ireland," warmly praised for its accuracy by the learned Dr. Todd, and also by the author of "The Cromwellian Settlement in Ireland." Keating's book describes the exploits of the Ancient Fenians, which probably led to the adoption of this name for a Secret Society, inaugurated by O'Mahony, and aiming to promote the independence of Ireland. O'Mahony was Colonel of the 69th Regiment of New York Militia—hence his title—and would, as is usually supposed, occupy a similar rank in the Fenian army. He died in New York on February 6th, 1877. O'Mahony is buried in the same plot with MacManus and Nally, in the south section, but no stone marks the spot. The intended monument, consisting of a group of statuary, on which Sir Thomas Farrell, P.R.H.A., personally expended £500, has not yet left his studio.

O'Mahony was followed a few days later by Professor Robertson, who had finished a book on "The Life and Writings of Burke," from which it is manifest that among the British statesmen and *litterati* of the eighteenth century there was certainly no purer or nobler mind. Cardinal Cullen was greatly pleased with this work. Robertson, in a dedicatory address to His Eminence, said that he sought to analyse and vindicate the political views of Burke. Those institutions and fundamental laws which Burke defended on the ground of utility and expedience, were shown by Robertson to be absolutely necessary, and to be founded on the very constitution of human society. Robertson's translation of Schlegel's "Philosophy of History," and also of Moehler's "Symbolism," are much esteemed. He was a poet, too, and wrote, with other pieces, "The Prophet Enoch." When Dr. Newman became Rector of the Catholic University in Dublin, Robertson accepted its chair of Modern History and English Literature. He was a prominent figure in social circles. James Burton Robertson died, unmarried, 14th February, 1877, aged 80 years.

Dr. Doyle (the famous "J. K. L."), who had long laboured to promote a legal provision for the starving poor, died in 1834, and his mantle may be said to have fallen on Thaddeus O'Malley, a young priest from Garryowen, who, in public letters of much vigour, showed that a Poor Law would not, as alleged, dry up the springs of private bounty. Born in 1796, when the French fleet rode at anchor in Bantry Bay, his first mission

was in the Pro-Cathedral of the Archbishop of Dublin, Dr. Murray, whose views favouring National Education he ably sustained, and thus came in collision with Dr. MacHale. O'Malley had the daring to grapple with the "Lion of the Fold of Judah," until Dr. Murray restrained him. He was subsequently appointed by the Government Rector of the University of Malta, and Sir George Cornwall Lewis expressed a hope that, under the administration of one who wrote such excellent Saxon, the students might become less Maltese and more English. Instead of applying himself to the task suggested, O'Malley set on foot some reforms in discipline amongst the students. Disdaining to court popularity by connivance, a cabal was the result. "He was rebuked," writes John Cornelius O'Callaghan, "for not yielding to the high behests of Protestant laymen in matters wholly pertaining to his ecclesiastical functions," and the virtue of "resignation," in its most extended sense, was suggested. This worry he took good-humouredly: called it a Maltese Cross, and returned to his old post at the Pro-Cathedral, in Dublin. He ventured to differ with O'Connell on the comparative merits of "Repeal" or Federal Parliaments. This difference of opinion brought about a passionate debate between the old Tribune and the priest. O'Malley started a newspaper called *The Federalist*—its career was brilliant and meteoric. When "Young Ireland" broke away from O'Connell, he laboured to re-cement the shattered elements of Irish agitation. Two years later he founded another journal—the *Social Economist*, which propounded bold theories. Like its editor, it was full of vivacity—one column of *facetiae* being regularly headed: "Sips of Punch." "Harmony in Religion"—a volume which urged some reforms in ecclesiastical discipline—though published anonymously, is known to have been the outcome of that fearless mind. Cardinal Cullen did not like it, and sharply told him so. Acting as chaplain to the Presentation nuns of George's Hill, the ex-Rector of the University of Malta spent the prime of his manhood. Years went on, during which his active mind knew no rest. He sought to make Home Rule feasible by his book, "Home Rule on the Basis of Federalism." He died in his 81st year, and on January the 4th, 1877, his bier was borne to Glasnevin. "An honest man, a gentleman, and a scholar," writes Alfred Webb, M.P., "he was greatly beloved by a large circle of friends."



PATRICK CONNOLLY'S MONUMENT CURRAN'S SQUARE,
GLASNEVIN CEMETERY.

CHAPTER XIV.

SOME previous details have been necessarily tinged with a sombre hue; and the search-light may not come amiss in such further explorations as remain to be made.

The Right Hon. James Henry Monahan, Lord Chief Justice of the Common Pleas in Ireland, and a successor on the judgment seat to the punning Earl of Norbury, died, aged 74, on December 8th, 1878, and was buried in Glasnevin. Called to the Bar in 1828—the year before Emancipation—elected to Parliament for Galway in 1846, he discharged the *role* of Solicitor and Attorney-General from 1847 to 1850—a period packed with exciting State trials—notably, those of Smith O'Brien, MacManus, Meagher, Mitchel, Gavan Duffy, and others. Some of the men he prosecuted to conviction now sleep beside him. “A thoroughly learned lawyer,” writes Daniel Owen Maddyn, “he showed courage and calmness through the crisis.” Ordinarily, he could crush without effort. As Chief Justice, he showed strength and self-restraint. He would sometimes pace up and down the bench like a caged lion; and when he gave a roar, as he sometimes did, the walls of the court seemed to tremble. *Fiat Justitia ruat cælum*—“Let justice be done though heaven should fall,” was his motto. He was attacked by Brougham, and defended by Lansdowne. Peel patted him and stroked his mane. Some of the cases which he tried—that of Longworth *v.* Yelverton, to wit—would afford the richest material for romance. Notwithstanding the apparent roughness of his nature, Monahan possessed a heart of exquisite tenderness. The sexton of the Cemetery stated that every week the Chief Justice visited the grave of his wife; and within the little chapel which he raised over her remains, would pour forth his soul in lamentation and prayer.

We next come to Michael Angelo Hayes, R.H.A. His pictures, not less than his name, were familiar household words. His great strength lay in depicting subjects of military interest. While Petrie was painting “The Last Round of the Pilgrims at Clonmacnoise,” Hayes put all his strength into “The Last Stand of the 44th Regiment at the Khyber Pass.” The whole regiment was cut to pieces, but retribution came. Amongst his pictures, stamped with a spirit of vengeance as well as genius, was “The 16th Lancers Breaking the Square of the Sikh Infantry at Aliwal”; “The Surprise of the



MEMORIAL CHAPEL OF THE RIGHT HON. J. H. MONAHAN, LORD
CHIEF JUSTICE OF COMMON PLEAS, CURRAN'S SQUARE

Vedettes" (from Kinglake's "Crimea"); "The Advance Guard on a Night March"; "The Balaclava Charge." His fine "Cartoons Illustrative of the Story of 'Savourneen Deelish'", "The Soldier's Chief Mourner" (a horse draped with crape, led after the coffin), "The Bold Soldier Boy," and "The Deserter," are well impressed on the memory. Many of his pictures have been engraved, including "The Old Soldier," namely, a spavined horse browsing on the roadside, which pricks up its ears on hearing the bugle of a cavalry regiment seen in the distance.* He was Lord Mayor's Secretary, before whom ladies scattered incense in the hope of obtaining cards for dances. He was City Marshal, clad in rich regimentals, and rode at the head of civic processions. Having accompanied the Lord Mayor in state to the House of Commons, some of the members, thinking that he was Lord Napier of Magdala, rose as he entered. He had the Viceroy's ear; got the charter of the Royal Hibernian Academy enlarged, its members more than doubled, and its privileges widened. Hayes was great at figures, alike in art and arithmetic, and could use both gifts to disconcert a foe. One day in his own house, and without a moment's warning, death struck him down, and the palette fell from his hand. He went out with the old year—the date of death being December 31st, 1877—his age 55. His father, Edward Hayes, R.H.A., a distinguished miniature painter, is also buried at Glasnevin.

A tomb in the Garden Section, dated June 1st, 1878, is inscribed to "Lieutenant-Colonel T. O'Meara." He is well remembered as a near connection of Daniel O'Connell, and one of the pleasantest of the men whose society served to lighten the tedium of the Great Agitator's imprisonment.

Complaint had been made that the prices charged for burial in Prospect Cemetery pressed heavily on the poor. Cardinal MacCabe, then Bishop of Gadara, having called for and studied the charges made in various cemeteries, and specially those of Glasnevin, thus wrote in 1878, in respect to the latter:—"By

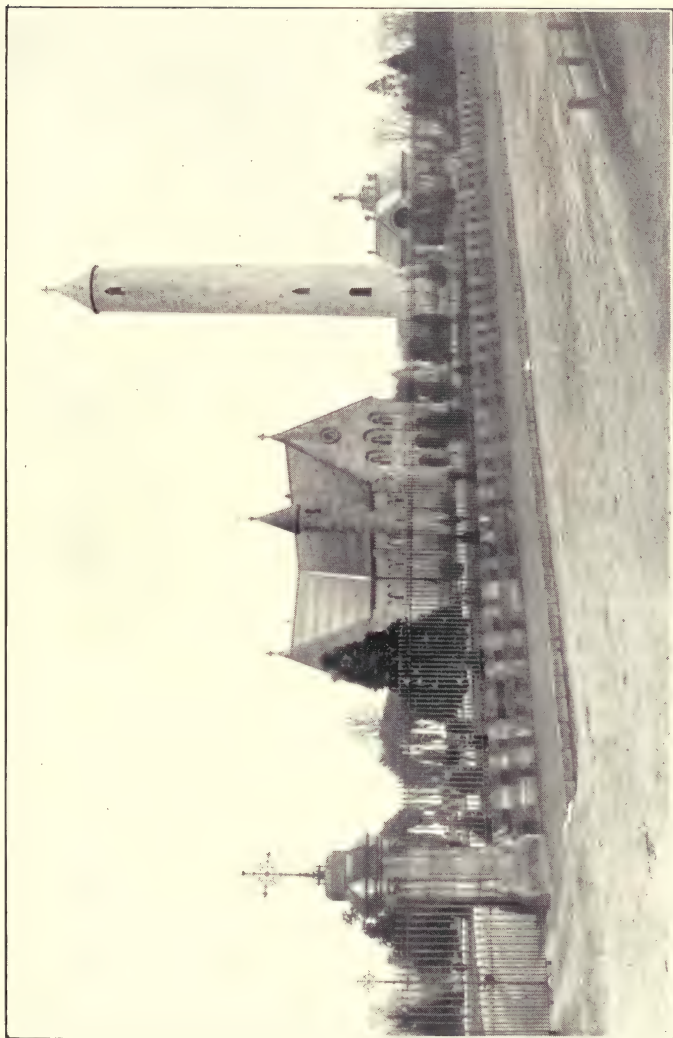
* In painting pictures of sporting life he was also happy. His "Meet of the Kildare Hounds," with 27 portraits, has been engraved, and arrests the eye in most Irish halls. The old and stereotyped attitude given to horses in full gallop he had the boldness to reject, and was the originator of a new pose—the accuracy of which has been since proved by the instantaneous photography of an American artist. His "Patrick's Day at Dublin Castle," and "The Investiture of the Prince of Wales," with hundreds of portraits, are also well known.

them it appears that, for a few pence, the poorest of the poor can secure for the remains of those they loved on earth, a grave hollowed out by reverent hands and blessed by the prayers of the Church. This is what we might expect from the character of the gentlemen who constitute the Board of Management.

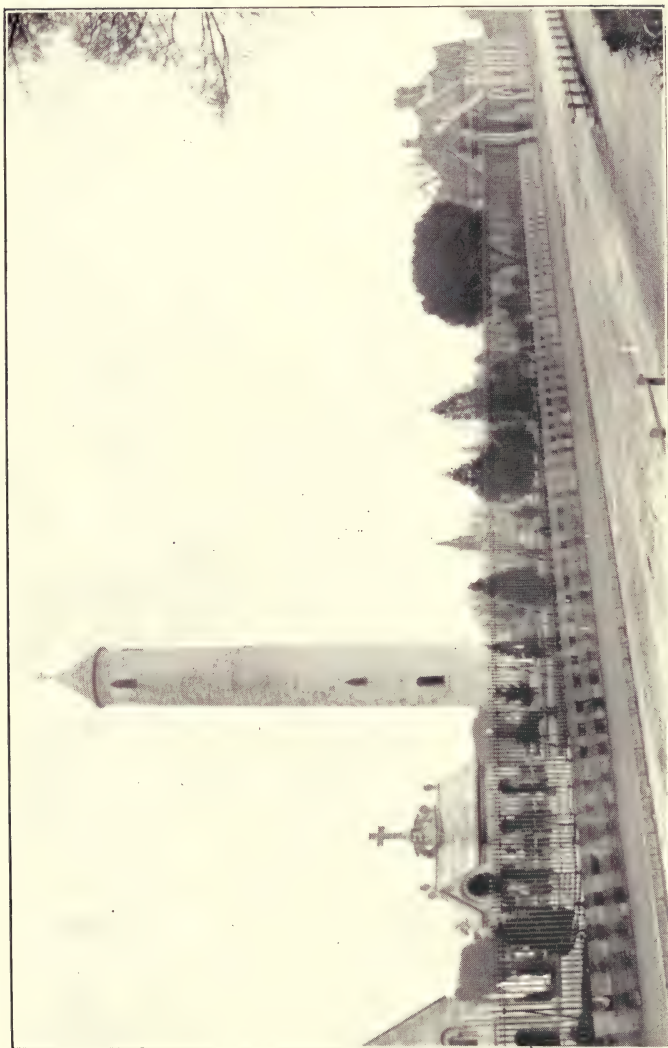
“✠ E. MACCABE.”

It was not until 1878 that the new entrance and mortuary chapel were completed, though the necessity for both had been long previously debated. The vast extension of the Cemetery in the southerly and westerly directions had gradually left the original entrance very distant; and some persons felt that large processions of bare-headed mourners *en route* to an open grave was not without inconvenience. As the great interest of the Cemetery would always centre round the grandly dominating tomb of O'Connell, it was deemed desirable by Mr. J. J. McCarthy, R.H.A., under whose direction the work was carried out, that this striking object should meet the eye immediately on entering. Near it a new mortuary chapel had been in course of erection, designed for the temporary reception of the dead, and the recital of the solemn prayers prescribed by the Church. On arrival of all funerals, entries became necessary in books kept for the purpose, as also the opening of communication with the undertaker in charge of the *cortège*; and it was, therefore important that the staff and offices should be concentrated at this point. A gracefully-curved avenue leads from the entrance immediately in front of the mortuary chapel; and, unlike most other cemeteries, a point of exit for the hearse and pall-bearers is found at some distance from the gate by which the funeral car entered. This new mortuary chapel, build at a cost of £8,000, affords a fine specimen of the Romanesque style, introduced into Ireland during the ninth or tenth century, and said to have attained its perfection in the twelfth.

“The distinctive character of the Romanesque churches in Ireland,” observes the Rev. Dr. Mahaffy, F.T.C.D., “was their simple ground plan and diminutive size, their rich and delicate decoration, the lingering of horizontal forms, the retention of the inclined jambs of the primitive doors, and the constant use of certain ornamental designs, characteristic of the later Celtic period, which had been common to Britain and Ireland, before the Roman occupation of Britain.” But the term “Romanesque” is, in truth, rather a wide one. Ruskin includes under the name “Gothic” all branches of Romanesque art. It had been



PART VIEW OF NEW ENTRANCE, GLASNEVIN CEMETERY



PART VIEW OF NEW ENTRANCE, GLASNEVIN CEMETERY

at first intended to give the new mortuary chapel a stone roof like that of Cormac at Cashel, but the plan was relinquished chiefly owing to the expense it would entail. In 1879 it was dedicated by Archbishop MacCabe as "The Chapel of the Resurrection of Our Lord." Its exterior aspect is well known. Within, on stained glass windows, are represented, in rich tones of colour, subjects which bear reference to that conquest of death and all its woe accomplished upon Calvary. As the chapel is entered, the incident related in the Gospels, of how, at the Divine Word, those whom death had seized were given back to life, are presented at one side of the nave. On approaching the transept we see how the great Sacrifice on the Cross atoned for the sins of mankind. In the semicircle around the chancel, or sanctuary, the joyful subject of how a passage to a blissful Eternity was opened by the victory of the Son of God over death, is depicted. His triumphant ascension, His apostles looking on, shown in the second transept, recalls the promise that so shall He come. The plan finds completion in a representation over the porch, of the Day of Judgment. In keeping with the period and style of the architecture, the ornamentation is quite characteristic. Under some of the windows monumental brasses are inserted, inscribed to the memory of men whose relations lovingly recommend them to the prayers of the pilgrim.

Morgan M. Darcy was nephew to the man whose interrupted obsequies at St. Kevin's churchyard led to the projection of a Catholic Cemetery. He died in London, June 23rd, 1878, aged 72. This gentleman was the nephew of an eminent pulpit orator, the Rev. Morgan Darcy, whose oration in 1802, on the death of Father Arthur O'Leary, has often been reprinted.

Two days later was buried Jeremiah John Murphy, one of the old Masters in Chancery, a sound equity lawyer, who succeeded in 1846 to Thomas Goold. O'Connell, as father of the Catholic Bar, obtained from the Government the favour of Murphy's appointment to this position. He died June 25th, 1878, aged 75.

A good type of the Irish gentleman was James Scully, one of the representatives of Denys Scully, author of "The Statement of the Penal Laws which Aggrieve the Catholics of Ireland." He was buried on December 7th, 1878.

The funeral of John Quinlan, on February 5, 1879, was one of the first to pass through the new entrance. Few men were better known. He wrote for the Press previous to Emanci-



VIEW OF MORTUARY CHAPEL, GLASNEVIN CEMETERY

pation; was Irish correspondent for the *Times* during the thirties; but one morning the "Thunderer" pealed a startling change of policy, and Quinlan resigned. The *Morning Chronicle* was then the leading Liberal organ, and Quinlan accepted a similar position on that journal. He succeeded Frederick Wm. Conway as editor of the *Dublin Evening Post*; and during an eventful period, advanced by his advocacy the Liberal cause.

Professor Henry Tyrrell, F.R.C.S.I., a gold medallist and skilful operator, and an acute writer on professional points, of whom a memoir appears in "Cameron's History of the College of Surgeons," was buried here on January 2nd, 1879.

The profession of medicine lost a gifted son, and the Board of Glasnevin Cemetery a respected member in the death of Sir Dominic Corrigan, Bart., on February 1st, 1880. He was created a Baronet in recognition not only of the professional eminence he attained, but also on account of his great public services in connection with the health and education of the people.

Another medical light went out some days later. Few faces were better known than that of Dr. O'Leary, M.P. He passed away after a brief illness in London—where he was engaged in the discharge of Parliamentary duties—at the comparatively early age of 42, on 15th February, 1880.

A few days later came the sad *cortège* of a true child of song, Ellen O'Hea, better known by her professional name, Helena Norton. She died on 29th February, 1880.

Francis Morgan, Law Agent to the Corporation of Dublin, who died March 15, 1879, aged 73, had previously figured in the field of agitation as one of the most active of O'Connell's A.D.C.'s. "Morgan's Rental of the Estates of the Corporation of Dublin, with Historical Memoirs of the Corporate Title to Each Denomination," will prove a great aid to future historians, especially when it is known that Sir John T. Gilbert, LL.D., F.S.A, revised the dates. Sir Richard Griffith publicly lauded Morgan's labours as "valuable and important."

The funeral of Wm. Rickard Burke, Assistant Inspector-General of the Royal Irish Constabulary, who probably had at one time in his pocket a warrant for Morgan's arrest, was followed by long lines of the well-disciplined force he had ruled—a feature which relieved the monotony of the ordinary funeral. Burke died January 19th, 1880.

A handsome Celtic cross, erected by the family of Sir Thomas Redington in acknowledgment of the services rendered as legal adviser to two generations of their race, records the

death on St. Patrick's Day, 1880, of Vesey Daly, Clerk of the Crown for Donegal. He is well remembered as a genial Irish gentleman of the old school, popular in his profession, and a favourite in society. He had married the sister of Sir Christopher Bellew, Bart.

The organ of the old Tory party, against which Conway and Quinlan waged relentless war, was the *Evening Mail*, and between the latter and the *Post* a fusilade, often swelling into heavy broadsides, was steadily interchanged. The *Mail* opposed O'Connell not less consistently than it did the Catholic Church in Ireland, which it described as "Popery." It was a curious climax to see the Catholic burial service read over Tom Sheehan's body* by a Priest, his own brother, Monsignor Sheehan of Cork. When he fell ill at his handsome residence, Mespil House, he sent for the Rev. David Mulcahy, who did all he could to smooth his passage to a kingdom not of this world. The inscription on Sheehan's tomb reads that he died on Lady Day, March 25, 1880.

A determined foe of Sheehan in the political arena had been Richard O'Gorman, whose burial took place 11th November, 1867. Allusion has already been made to the fact that he accompanied O'Connell to the lonely field in Kildare, and witnessed the fatal duel between him and Mr. D'Esterre. He was the brother of Nicholas Purcell O'Gorman, Secretary of the Catholic Association, and afterwards Chairman of Kilkenny; but he surpassed Purcell in energy and fire; and more than once it became evident that he loved Ireland not wisely but too well. His son, who joined the party of Young Ireland, was tried for high treason, and eventually became Attorney-General of New York.

Thomas Mathew Ray, a talented and popular gentleman, was known formerly by the *sobriquet* "My Dear Ray," from the mode in which O'Connell constantly addressed him in public letters. His career was in some respects remarkable. He was one of the "Repeal Martyrs" of 1843, and underwent imprisonment with O'Connell. Twenty years after the death of his old friend, the "Liberator," Earl Russell appointed Mr. Ray to the post of Registrar of Deeds. The Recording Angel had nought to register but good deeds after the name of Ray. He was interred at Glasnevin on January 5th, 1881.

* Sheehan succeeded Haydn, editor of the "Dictionary of Dates," as editor of the *Mail*.

Robert Cryan, a Fellow of the College of Physicians, and an able lecturer on anatomy and physiology, was laid to rest on February 19th, 1881.

The Rev. Dr. John T. Laphen rests in Glasnevin. Dr. Laphen on being transferred from the Pro-Cathedral to St. Catherine's, Meath Street, found a relic of penal times in its old chapel. By dint of great energy he built a handsome new church at a cost of £11,000. It was pleasingly remarked at the time by his curate, afterwards Canon Daniel, that "This church, however beautiful, is but a material emblem of the spiritual temple of holiness that the good priest had raised up in the hearts and souls of his people." Among other worthy deeds due to Dr. Laphen, is that of having restored the tomb of Fr. Austin, S.J., in St. Kevin's churchyard.*

Quite a sensation was caused by the premature death on April 15th, 1881, of Denis Caulfield Heron, Q.C., LL.D., Sergeant-at-Law, M.P. for Tipperary. He was a skilful pleader, a brilliant orator, a trusted friend. When standing in the waters of Lough Corrib, after having landed two salmon, and while playing a third, the rod fell from his hand; death promptly followed. His coif he had worn only for three months. Heron had been a member of the Board of Glasnevin Cemetery; and a more than passing reference is due to him—apart from the fact that he had long held a distinguished place in public and professional life. In 1845 he passed an examination for a Scholarship in the University of Dublin; but being a Catholic was denied the privilege. His next move was an application for a *mandamus* against the Board of Trinity College to compel them to yield; but the action failed. However, it bore fruit, for after some time the law was altered, and Catholics can now be Fellows as well as Scholars. Heron became Professor of Law in Queen's College, Galway, and besides his "History of Jurisprudence," was the author of several political and economical works. One of his first promotions at the Bar was to the Law Advisership of Dublin Castle. He married the sister of Lord Fitzgerald, but she predeceased him, and left no children. She was returning to her home when she breathed her last on board the mail boat, in sight of the

* Bunden, who published a tour through Ireland in 1791, tells us that "Austin was a very remarkable character, of extraordinary learning and piety. Most of the Catholic youth of Dublin received their education under him, including O'Keeffe, the dramatist."

Irish shore. His epitaph on this lady is one in Latin. The monument is found in the South Section :—"In memoriam Emiliae D. C. Heron, dilectissimae conjugis morbum sævum pectoris per longos annos humiliter ac pia fortitudine patiebatur. Rediens ex Helvetia ubi sanitatem frustra quærebat in navi 'Munster' caræ patriæ Hiberniæ in conspectu subito mortua est XXX. Aug., MDCCCLXIII. Nunquam erat in terris anima magis pura."

Two days later another funeral of some interest entered the grounds. The old medico who wore the broad-brimmed hat of a bishop, and the white cravat of a Brummel, was a familiar figure in Dublin from the days of George the Third. The favourite post of Dr. Thomas Willis was at book sales, or by the bedside of the sick poor. When sales in the Incumbered Estates' Court began, men pronounced Willis mad, because of his persistent regularity in gathering up the rentals* which some threw away; and his collection after thirty years became so important, that the Crown were glad to buy it at a high price. These rentals, accompanied by an alphabetical index, exceed 3,700 in number; but the wonderful hoards of Dr. Willis were of more varied interest. Throughout a long life his attention had been directed to the acquisition of all sorts of books relating to Irish affairs, whether of historical, local, or general interest. He used to relate that Charles Reade, the novelist, opened communication with him in regard to curious matter calculated to sustain the interest of his novels. Dr. Madden, in his "History of Irish Periodic Literature," avows his obligation to Willis. His volumes of newspaper-cuttings were ranged like a cyclopædia. All his books had curious MS. notes in the autograph of the indefatigable collector. Dr. Thomas Willis died, aged 91, on April 17th, 1881.

Captain Morgan O'Connell, grandson of the Liberator, A.D.C. to General the Hon. Leicester Smythe, Commanding the Forces at the Cape of Good Hope, was cut off on the threshold of a promising career, 22nd September, 1881, aged 35.

During the same year (30th October, 1881), Dr. Thomas Hayden, F.R.C.S.I., of whom a full memoir has appeared from

* These rentals, furnished with maps, contain a mass of local statistics, together with a deduction of title to the estates, commencing at a very early period. The explanations of Irish names attached to the lands show that they arose from some distinguishing feature belonging to each. Dr. Willis's granddaughter is married to the Rt. Hon. Joseph Meade, LL.D.



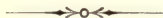
FRANCISCAN AND DOMINICAN FATHERS' PLOTS, GLASNEVIN CEMETERY

the pen of Sir Charles Cameron, was buried at Glasnevin. He had been Vice-President of the College of Physicians, and at the time of his death Vice-President of the Royal Irish Academy, and a Senator of the Royal University. He wrote for the *Atlantis*, under the cultured editorship of Newman, and probed his pen deep into the subjects of anatomy, physiology, and pathology. His great book on "Diseases of the Heart and Aorta" is of vastly comprehensive range.

Edmund Jordan, Q.C., Crown Prosecutor for Galway, was a learned lawyer, a hospitable host, and highly esteemed for his many admirable qualities. He died on 8th March, 1882, aged 66.

James J. MacCarthy was the famous architect of whom it will be remembered Florence MacCarthy said: "Jem an' I (Gemini) are twins." The fine mortuary chapel, which we owe to his skill, contained his own coffin on February 8th, 1882. Like the "Corsican Brothers," the lives of both MacCarthys were much bound together; and it is remarkable that within the same week the poet followed the architect. The chief ecclesiastical edifices designed by the latter are the Cathedrals at Armagh and Monaghan; the parish churches of Rathkeale and Carrickmacross; the Dominican church, Dublin; that of the Seminary of Clonliffe, and the Passionists' Retreat, Mount Argus; St. Catherine's Meath Street; the College chapel at Maynooth, and St. Mary's Star of the Sea, Sandymount.

A pleasant personality, John King Forest, M.D., Surgeon to Jervis Street Hospital, and to the Theatre Royal, Dublin, passed away on April 17th, 1882, aged 78 years. He had a fund of gossip about people he had known.





VIEW LOOKING NORTHWARD IN GLASNEVIN CEMETERY

CHAPTER XV.

IN April, 1882, Ireland was the poorer by what she could ill spare—a man of genius; her greatest poet (Moore alone excepted), ceased his strains. But Denis Florence MacCarthy had an eye for beauty too far-seeing, and a mind and heart too large to confine his Muse within the sea-girt isle of Erin. His first volume: “Ballads, Poems, and Lyrics,” embraced translations from nearly all modern European tongues, including some from André Chenier, while the Chevalier de Chatelain, in turn, delighted French readers with translations from the purely Irish poems of MacCarthy. His “Bell Founder,” “The Pillar Towers of Ireland,” “The Voyage of St. Brendan,” “The Foray of Con O’Donnell,” “Under Glimpses,” followed in rapid succession. But it was his translation of Calderon’s dramas from the Spanish into English blank verse—with a learned introduction and sparkling notes—on which his European fame will rest. Ticknor, author of “The History of Spanish Literature,” says that MacCarthy had executed the task to a degree of perfection which he had previously supposed impossible; and another eminent Hispaniologist, Mr. Bradford, has expressed himself in similar terms. MacCarthy was elected a member of the “Real Academia” of Spain, and received from them a medal “in token of their gratitude and appreciation.” “It seems as if Calderon were behind him—whispering and suggesting,” said Longfellow.* MacCarthy, like Moore, wrote good prose as well as poetry, of which statement “Shelley’s Early Life” affords an illustration. MacCarthy was a bad financier, and though once opulent, his gold strangely melted away. After wandering in many lands, MacCarthy took a cottage at the corner of Sydney Avenue, Blackrock, and playfully styled it “Poet’s Corner.” He had not fully unpacked and arranged his books, when death gently removed him on Good Friday, April 7th, 1882. May has been always a favourite

* Longfellow’s death and that of MacCarthy occurred within a few days of each other.



MONUMENT ERECTED BY PUBLIC SUBSCRIPTION TO THOS. H. BURKE,
UNDER SECRETARY FOR IRELAND, GLASNEVIN CEMETERY

month with poets, and by none was it more loved than by him who sang :—

“ O my heart is weary waiting—waiting for the May.”

And again :—

“ Welcome May !—welcome May !
 Thou hast been too long away,
 All the widow'd wint'ry hours.
 Wept for thee, sweet, gentle May :
 But the fault was only ours—
 We were sad when thou wert gay.”

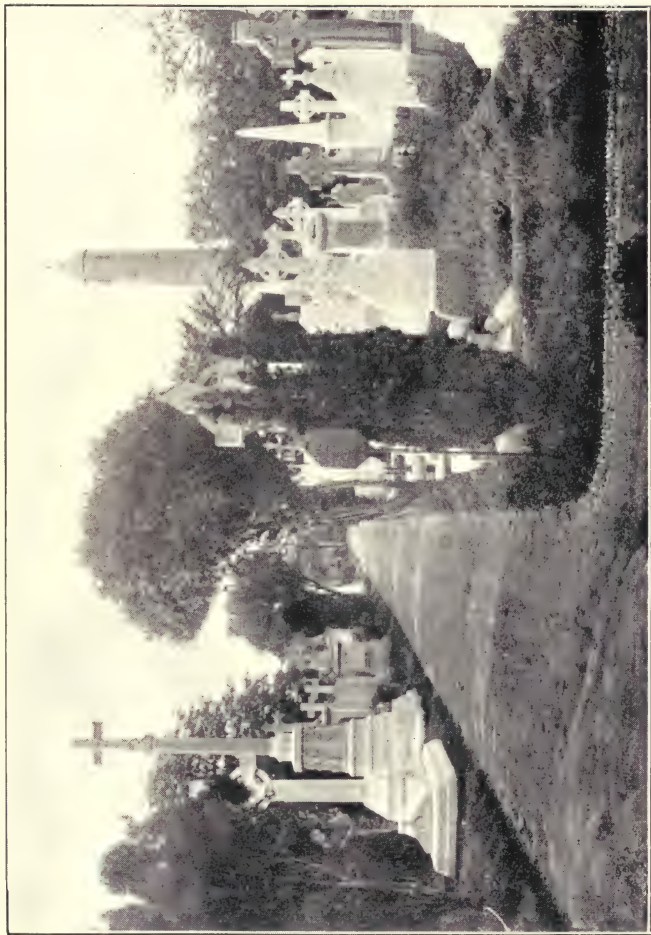
No wonder George Gilfillan should declare his special admiration for MacCarthy's “ joyous, sunny, lark-like carols on May, almost worthy of Shelley.” Our poet died in sight of May—just as the hawthorns around him were bursting into leaf.

The cruel and infamous deed done on May the 6th, in 1882, by which the green turf, whereon MacCarthy loved to stroll, was reddened, would have torn the poet's heart. He knew the Under Secretary, Thomas H. Burke, and admired Lord Frederick Cavendish. This is not the place to write an account of an outrage so recent and so appalling. The bell tolls; the chaplain adjusts his stole; the mangled remains are borne into Glasnevin Cemetery; a solemn service is recited; the grave is covered; and a splendid Celtic cross now rears its head above the grave of him who had long been, practically, the Government of Ireland.

Near the place in which Mr. Burke's remains are laid, is a handsome monument designed by Sir Thomas Drew, Architect, and surmounted by a *facsimile* of the Cross of Cong. It was raised by many friends in appreciation of his high character and general public services. On the opposite side of the walk, in the South Section, is the tomb of his father, William Burke, a chivalrous Irish gentleman of the old school. Why the murdered man refused a knighthood is due to the fact that he was next heir to the old Baronetcy of Glinsk. His brother, Augustine Burke, R.H.A., was a very distinguished artist.

Close to it is the family vault of Dr. Thomas Hamilton Burke, late Local Government Board Inspector, and famous in early life as an amateur actor.

In the same vicinity is found the Jesuits' old burial plot, in which repose the Rev. Sir Christopher Bellew, Bart.; Father



VIEW LOOKING WEST AT PUBLIC MONUMENT TO THOMAS H. BURKE, UNDER
SECRETARY FOR IRELAND, GLASNEVIN CEMETERY.

Esmonde, brother of the late Right Hon. Sir Thomas Esmonde, Bart.; Fathers Seaver, St. Leger, and Michael Bellew, &c. Behind it is the neatly enclosed burial place of "Les Sœurs de Bon Secours." Seventeen tombs record the too early deaths of these devoted ladies.

"Frank Thorpe Porter, that upholder of the laws"—as he is styled in a popular ballad*—will be remembered less, perhaps, as an active magistrate of "the Head Office of Police," than as the *bon vaconteur* and pleasant versifier. Though gone—yet, happily, he is still with us: for his "Gleanings and Reminiscences"—which have passed through more than one edition—remain an undying source of keen enjoyment. Porter's recollections went a long way back: his father, a sergeant in the Irish Volunteers, is depicted with the Duke of Leinster, Charlemont, and other once familiar faces, in Wheatly's well-known picture of the memorable review in College Green. Major Sirr died in 1841, and Porter became police magistrate soon after. We read in the "Arabian Nights" that, when somebody spoke, pearls rolled forth. When Porter wrote a letter it was found that though seemingly prose, it was really verse. Here is a chance sample: Porter had received an invitation to dine on St. Patrick's day:—

"15 UPPER MERRION STREET,

"March 17th, 1874.

"DEAR FITZ.—With much pleasure your kind invitation, at once I accept, in the anticipation that the Saint, with whose name yours is closely connected, on his festival day, when your friends are collected, will over our meeting his blessing extend. Believe me that such is the hope of your friend,

"F. T. PORTER."

Among Porter's graver recreations was his "Life of Sister Rosalie of the Order of Charity." He died on November 24th, 1882, aged 81, and was buried at Glasnevin on the 27th of the same month.

Amongst other police magistrates who rest in this Cemetery are Hugh O'Callaghan, D.L.; George Wyse, brother of the Minister at Athens, and joint author of the History of the Catholic Association; Daniel MacDermott, and William Woodlock.

* "The Lower Castle Yard."

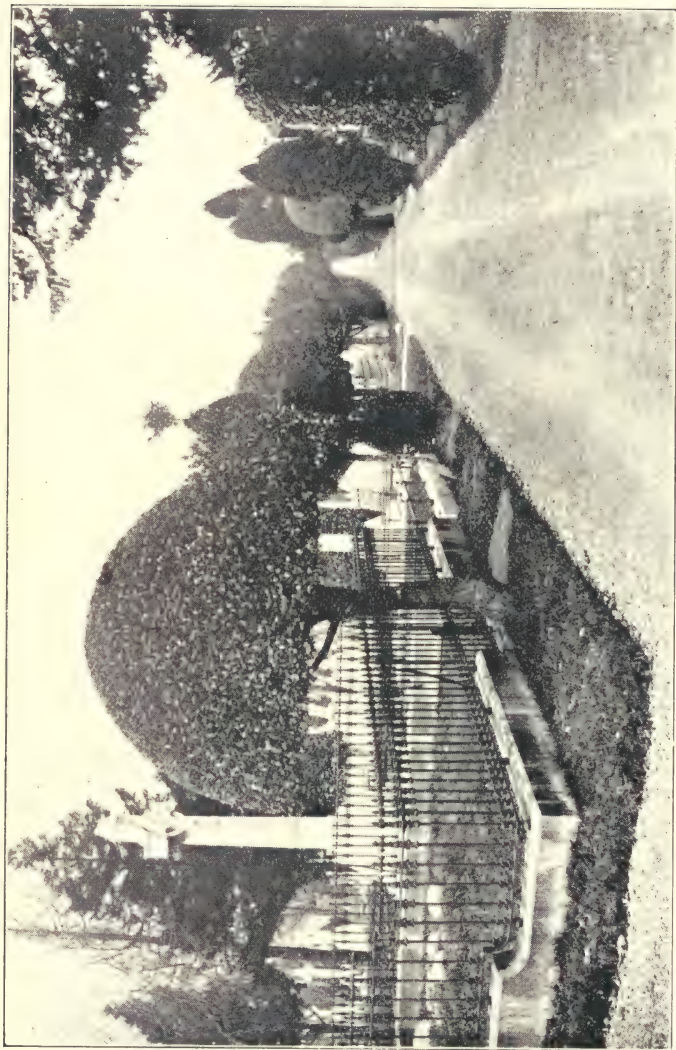


COMMUNITY OF ST. FRANCIS XAVIER'S PLOT, GLASNEVIN CEMETERY

A somewhat kindred spirit followed Porter on December 13th, 1882. John Stewart Stevenson preceded Sir John Gray as editor of the *Freeman's Journal*, and, like Gray, he also was a Protestant. He reached the advanced age of 78, and had many pleasant memories of the men he had known. Stevenson, though a man of talent, lacked the energy which was so conspicuous in Gray. Martin Haverty, Stevenson's colleague on the *Freeman*, said that he sometimes found him dozing in the editorial chair, and if its occupant found himself short of a "leader," would say: "Go down to Willy, and see if he can give you anything." "Willy" was the subsequent Right Hon. Mr. Justice Keogh, who then lived in Mecklenburgh Street. Stevenson closed his career as Secretary to the Alliance Gas Company.

The *Weekly Telegraph* acquired some importance from having been established by John Sadlier and William (Judge) Keogh. John Douglas Piercey, who died, aged 83, on January 29th, 1883, edited this journal for many years. An Englishman of good family, he was disinherited by opulent parents, for having embraced, as they said, "the errors of Rome." He felt this sentence the more acutely from the contrast it presented to early luxury. When proceeding to Germany for his studies, a carriage was sent with him to use whenever he felt so disposed. Vicissitude was well completed at his death. Fortune smiled on his cradle; but the luxurious cot of childhood gave place to a truckle bed in the crowded ward of Simpson's Hospital—an asylum for friendless men.

"The Strollers' Club" is fraught with memories of feast and song, which scarcely harmonise with the graveyard and its surroundings. Thomas Fagan, Registrar of the Court of Bankruptcy, was buried here in 1883. One recalls, where all is silent, that this man is described by the President of the Club as the readiest and happiest after-dinner speaker it has known. The more purely scientific musicians loudly praised him for his great skill and voice of extensive compass. He constantly visited Germany in search of new *lieder*, and translated them into English words, and these songs are treasured as amongst the best in the *repertoire* of the Strollers' Club. Some words, though excellent poetry, "won't sing." Fagan knew exactly the form in which to put them. His return from the "Vaterland" was always eagerly hailed and festively celebrated. His last journey to the bourne from whence no traveller returns, was attended by troops of sad-



ANOTHER VIEW LOOKING NORTHWARD, GLASNEVIN CEMETERY

dened men. A stone will be found to the memory of Fagan in the South Section, adjoining that to the Countess Nugent.

From youth to age it was the creed of John Cornelius O'Callaghan that, a country without a history was like a religion without scripture. An eager and ardent student, especially of historical literature, he devoured, with avidity, all sorts of books. His marvellous memory and keen *acumen* enabled him to accept and assimilate the mental food thus swallowed—food which, to one with less powers of digestion, would have proved too heavy a meal. He lived amidst books and manuscripts; was never more at home than when grubbing amongst old parchments, disinterring old documents long buried and hidden away, and unravelling the mysteries and myths of History by searching libraries, which he called the catacombs of literature, and burying himself in muniment chests and dusty archives. The results he gave to the world in the shape of historical works of high value. A member of the Comet Club—having mainly for its object the reform of the State Church—his first essays appeared in the *Comet*: a journal which, as John Wilson Croker remarked, “exhibited public proofs that its labours were not frivolous or unproductive.” In 1841 appeared “The Green Book”; in 1842 he joined the staff of the *Nation*—an incident commemorated by Sir Gavan Duffy in “Young Ireland.” When Macaulay visited this country in quest of information bearing on the Jacobite and Williamite wars, he expressed a wish to consult O'Callaghan. The *Macarie Excidium*, which O'Callaghan edited at the request of the Archæological Society, will remain a lasting monument of his erudition, ability, and laboriousness. His greatest work, however, was the “History of the Irish Brigade in the Service of France,” to which he devoted twenty-five years of his life. In grasping this task he strained every nerve—like the men described by Davis in that wonderful charge at Ramillies, when :

“The victor Saxon backward reeled
Before the charge of Clare's Dragoons!”

The work covers the period from James's abdication to the death of the Young Pretender. O'Callaghan, powerful as a conversationalist, was simply wonderful in monologue, and reminded one of Johnson at his best. O'Callaghan died on April 24th, 1883. He left, by will, £50 to a priest and £50 to a parson, for such charities as each should select and name.

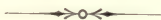
The 10th of April, 1883, witnessed a very picturesque scene at Glasnevin. The body of General Andrew Browne, C.B., of Moyvilla Castle, Galway—borne on a gun-carriage, lent by the military authorities, wheeled up the curved walk. This was a great privilege.

Robert Dwyer Joyce, M.D., won laurels as a poet. In 1861 appeared his "Ballads, Romances, and Songs." His later writings were published at Boston, U.S.A., and included, "Deirdrè," a poetical version of the ancient Celtic romance. "The Children of Usna," of which David O'Donoghue records that 10,000 copies were sold in a few days; "Blánid," "Ballads of Irish Chivalry," "Legends of the Wars in Ireland," and "Irish Fireside Tales"—the last two being prose. He settled as a physician at Boston, where he enjoyed a successful practice. Finding himself near his end, however, he wended his way homeward, and died in Dublin, on October 24th, 1883, aged 53, having been engaged, some days previously, on another epic poem, "The Courtship of Etaire."

A semi-military funeral was seen on July 10th, 1885. James Edmond Williams, Inspector-General of the Army Medical Department, was the son of Captain Williams, whose death at the Battle of Salamanca is touchingly described in Napier's "History of the Peninsular War," (v., p. 105).

A remarkable monument of great beauty, designed and executed with much artistic skill, bearing date May 24th, 1886, was raised by the Right Hon. Joseph M. Meade to the memory of his father. Crowned by a striking statue, in white marble, of St. Michael the Archangel, it stands out quite unique in its character, close to the O'Connell tower.

Morgan O'Connell, one of the Liberator's sons, who had been for some years a Registrar of Deeds, died on 20th January, 1885.





THE MEADE MONUMENT, GLASNEVIN CEMETERY

CHAPTER XVI.

FEW men were more prominent than Peter Paul MacSwiney, twice Lord Mayor of Dublin, Knight of St. Gregory the Great, and Chevalier of the Legion of Honour. He was buried at Glasnevin, on the 1st March, 1884.

A light was extinguished in the Irish Court when James Stannus Hughes died. The science of Medicine lost a gifted and devoted son by his death. He wrote ably on disease, as appears from Cameron's "History of the College." It is added that, "his bland manners acquired for him many friends." James Stannus Hughes was the brother of Baron Hughes. He filled for many years the post of Surgeon to the Viceregal Household, and previously was Secretary to the College of Surgeons. His death, on June 1st, 1884, came startlingly sudden.

On October 1st following, Michael O'Shaughnessy, Q.C., County Court Judge for Clare, was buried. He was one of the first Catholics who received promotion after the Emancipation Bill of 1829. A most interesting man; his recollections of the past it was a treat to hear. He remembered boats plying between Holles Street and Leinster House, owing to the inundations of the Liffey, and would describe the emotions with which he read—posted on the gate of Trinity College—an account of the success of the allied armies at Waterloo.

Alexander Martin Sullivan, who died on October 17th, 1884, was, in many respects, a remarkable man. He succeeded Sir Gavan Duffy as editor of the *Nation*, and, like him, was subjected to more than one State prosecution. A National Testimonial was started, which he refused to accept, and though a poor man, he bestowed £300 as an initiatory subscription to the statue of Grattan by Foley, subsequently erected in front of the old House of Parliament in College Green. He contested Louth against Chichester Fortescue, who had great personal, political, and proprietorial influence in that county—and beat him. In Parliament his brilliant talents won speedy recognition. There, as elsewhere, he made many personal friends, and every friend of his he sought to make also a friend of Ireland. He got for Dublin the beautiful Museum of Science and Art. His "New Ireland" was the book of the Season; his "Story of Ireland" rivetted

the attention of Englishmen by its picturesque and stirring style. He visited America, and published a portion of his travels, especially in connection with Wyoming. In 1877 the Benchers of the Inner Temple conferred on him the exceptional compliment of a "Special Call to the English Bar." To temperance he was attached with all the fervour of a belief that in it lay the secret of a social regeneration. In England, as well as Ireland, he was the premier apostle of a reform which his own life example enforced. In October, 1884, the eloquent voice, which had pleaded on many remarkable occasions for Faith and Fatherland, was hushed; the busy pen that so graphically traced the joys and sorrows—the triumphs and reverses—of his race, fell from that guileless hand. His funeral, at Glasnevin, was attended by men who had differed widely with him on religious and political points.

"That speech recalls Grattan at his best," said Mr. Disraeli *sotto voce*, after one of P. J. Smyth's elaborate orations. He had formed his style on the models of eighteenth century eloquence, and Disraeli often came down to the House for the purpose of hearing him. "One of the best arguments against Repeal," said Lord Beaconsfield, "is the fact that the House of Commons could not afford to lose Mr. Smyth." His earlier education was received at Clongowes College, where he formed with T. F. Meagher an intimacy destined to be an overmastering influence on the future life of both. The youthful orator embarked in the Young Ireland movement, and gave forth that eloquence which bore favourable comparison with the best outbursts of the eighteenth century—tinged, no doubt, by its artifice; but also full of its fire. Smyth took the hill-side with Smith O'Brien, in Tipperary. Several Young Irelanders were sent into penal servitude, but Smyth, disguised as a drover, escaped to America. Mitchell had been for some years suffering penal exile when Smyth conceived the romantic idea of effecting his rescue. Smyth, who had inherited ample means from his father, chartered a ship to Tasmania, and discovered Mitchell, who had been allowed at large on *parole*. Both presented themselves, armed, at the official residence of the police magistrate; Mitchell handed in a resignation of his *parole*; the justice stood scared by the suddenness of the intrusion, while Smyth and Mitchell remounted their horses and, after many adventures, arrived in the United States. The enterprise was discussed by the Press with the zest of a highly-spiced romance. Opinions differed as to whether Mitchell kept within the bounds

of honour; but no one could fail to recognise the devoted friendship of Smyth, and the daring and adventurous spirit which he showed.

Smyth was not the man to make a matter-of-fact marriage. He met his wife in Tasmania, and he found uninterrupted happiness in her companionship. In 1871 he was returned to Parliament for Westmeath, which he continued to represent for nine years. Meanwhile, Mitchell received permission to return, and was elected Member of Parliament for Tipperary. Among other important boons wrung by Smyth from the Legislature was the repeal of the Convention Act, and he had very nearly obtained the restoration of the Irish Volunteers. "As uncompromising opponents of his principles and party," writes the *Daily Express*, "we watched his struggles with the more interest, because he was always an open, manly, and honourable foe; and we could not but sympathise with him in his earnest, but hopeless struggle against the tyranny and suffering which, we believe, ultimately broke his heart." This alludes to the persistency with which he denounced the Land League. Democrats accused him of having deserted his principles; but Smyth retorted that it was the followers of the League, not he, who deserted them. His last appearance in public was at the College Philosophical Society, when he delivered a telling speech. Leaving the heated hall for the cold night air, he contracted a chill, and never left his bed alive. He died on January 12th, 1885, aged 64. The Marchioness of Queensberry, Lord Douglas, and Lady Dixie were among those who contributed to the wreaths and crosses which covered his coffin.

The funeral of Thomas, Lord O'Hagan, K.P.—the first Catholic Lord Chancellor since the Revolution—was one of the solemn incidents of 1885. The remains had arrived from England for interment in Glasnevin, and were accompanied by Lady O'Hagan, Colonel MacDonnell, and Mr. Cashel Hoey, who, soon after, passed away himself. The *cortège*, before arriving at the Cemetery, was met by the Lord Lieutenant of Ireland, Mr. (now Sir) Courtney Boyle, Ross of Bladensburgh, A.D.C., and Major Byng, A.D.C., afterwards Lord Torrington. Amongst the chief mourners were Lord Abingdon, Lord Lennox, Lord Norreys, Lord E. Talbot, and Mr. Justice O'Hagan, whose own funeral followed ere long. Lord Spencer also walked with the chief mourners. The Provost of Trinity College, with a great number of bishops and judicial person-



VERY REV. DR. CAHILL'S MONUMENT, GLASNEVIN CEMETERY

ages, attended. The burial took place on February 6th, 1885. Lord Chancellor O'Hagan was reputed to have been the finest orator of his day, and his orations on "Irish Music," on "Moore," and many other National themes, will not soon pass into oblivion. These cultured efforts have been collected and edited by Mr. George Teeling.

Within a few weeks, namely, on March 9th, 1885, another public funeral was seen traversing the route to Glasnevin. The hearse on this occasion bore the ashes of Rev. Dr. Cahill, a distinguished scientist and pulpit orator, who had died in America twenty years before. It was drawn by six horses, escorted by outriders. The site for Dr. Cahill's grave, in which his remains are interred, was granted free by the Committee of the Cemetery.

The name of Cardinal MacCabe, Archbishop of Dublin, occurs in the list of those who paid the last tribute of respect to the memory of Lord O'Hagan. Seven days later the Cardinal's funeral *cortège* was seen wending its way from his late residence at Kingstown, to the Pro-Cathedral, Dublin. Here the remains lay in state. The walls were draped in black and white; the floor was covered with crimson cloth, which contrasted effectively with the funereal aspect of the church. The throne, so often occupied by the dead Cardinal, was draped with crape—the black vestments; the shrouded pulpit; the catafalque, with its burthen; suggested so much that was sad and touching, and the solemn notes of the *Requiem*, made the occasion one not soon to be forgotten. On the coffin lay the scarlet *biretta*: at its foot reposed the Cardinal's hat. His last words were a request that he might be buried without pomp, and in "the poor ground" at Glasnevin. The procession, however, took half a day to reach the Cemetery, on 17th February, 1885, and, though the ground was covered with snow and slush, many thousands followed on foot. It so happens that what was the poor ground, soon after the Cemetery was established, faces the present new entrance, and the right of burial in graves there had not been acquired. Here it was that the site for the repose of the remains of His Eminence was selected and freely granted by the Cemeteries Committee, and over the plot a remarkable monument to the Cardinal—designed by Sir Thomas Drew, Architect, and sculptured by the chisel of Sir Thomas Farrell—arrests attention. The ground, once remote and obscurely situated, is now the reverse, and contains—as well as other striking objects—



RIGHT HON. LORD O'HAGAN

the Mortuary chapel, previously dedicated by the Cardinal himself.*

Charlotte Duchesse de Saldanha, mother-in-law of Mr. Goulbourne Walpole, was borne to Glasnevin, 27th January, 1886.

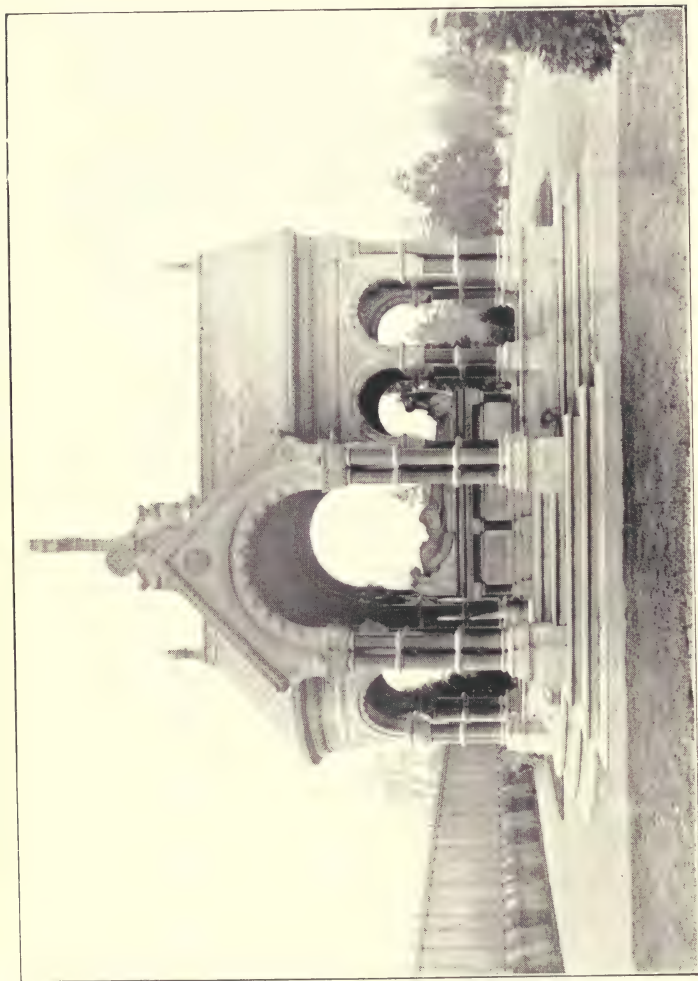
Lady Kane was buried 1st March, 1886. As Miss Kate Baily, she won distinction by her "Irish Flora," a clever book on botany, used as a class-book in Trinity College. Her uncle, Francis Baily, was Vice-President of the Royal Society, and one of the founders of the Astronomical Society, whose "Life" has been written by Sir John Herschel. Her mother was the sister of Mathias O'Kelly, who did so much for the Cemeteries of Glasnevin and Golden Bridge. Miss Baily became the wife of Sir Robert Kane, F.R.S., and the mother of the present Judge Robert Romney Kane.

Patrick Joseph Blake, Q.C., County Court Judge for Fermanagh had made his mark at the Bar, to which he was called in 1837. He died May 23rd, 1886. Blake's monument is in the O'Connell Circle.

The next funeral of any note was that of the Right Rev. Monsignor Farrell, in October, 1886. Genial, cultured, and hardworking—few men, clerical or lay, passed away leaving behind them brighter or happier memories. He was a valued member of the Board of the Cemetery for twenty-one years.

Professor Kavanagh, who made a considerable stir in his day, was buried at Glasnevin on October 2, 1886. A native of Kilkenny, he came early to Dublin, and entered the service of the National Board of Education, under which, while yet a young man, he became Head Inspector. This post he long held with distinction, and, at last, resigned it on a matter of principle. He then became Professor of Mathematics at the

* This great hierarch had often visited the Cemetery, and mused among its monuments. Addressing a Member of the Board, in 1878, he wrote:—"The generation that has grown up amidst the political triumphs which this century has witnessed, can scarcely realise their full bearing. History alone, by contrasting the Ireland of O'Connell's early years and the Ireland of to-day, will be able to give a picture of the triumph of his policy; triumphs achieved without a drop of blood—without a crime—for the grand maxim he inculcated was that the man who committed a crime was his country's worst enemy. Truly, there are sermons in stones when we turn to the walls of the Catholic Cemeteries. Many were beginning to forget how intimately our great Cemetery was bound up with the stirring events of Irish history; its records revive the memories of men and times on which Catholic Ireland should love to dwell."



CARDINAL MACCABE'S TOMB, GLASNEVIN CEMETERY

Catholic University, of which Cardinal Newman was Rector. Kavanagh was specially identified with Catholic Primary Education, and his "Catholic Case Stated"—forcibly appealing for religious educational equality—rivetted attention to the question. He was a journalist, too, as well as a contributor to the *Catholic Review* and the *Catholic American*, owned by his son-in-law, Commendatore Hickey. He was a frequent speaker at the Statistical and other learned Societies. The death of his son by a gun accident, and of his daughter, a nun, hastened his own end.

Three brothers named Lentaigne were, at the period of the French Revolution, firm adherents of the ill-fated King Louis XVI. Joseph and Jean died under the guillotine. Benjamin, the youngest, escaped to England, afterwards settled as a physician in Dublin, and became father of the late Right Hon. Sir John Lentaigne, whose career in Ireland was marked by philanthropy and success. Born in 1803, during the throes of Emmet's Rebellion, he was one of the first pupils received at Clongowes College. His father had something to do with prisons, and attended Wolfe Tone when dying in his dungeon from a self-inflicted wound. John in due time became member of the Prisons Board, and in this capacity took Dr. Madden to see the cell in which Lord Edward Fitzgerald heaved his last sigh. Lentaigne evinced a practical interest in the Industrial Exhibitions of 1853, 1865, and 1871, not less than in Irish archæology; was President of the Statistical and Zoological Societies; and a Commissioner of National Education; but it was as Inspector-General of Prisons and Reformatory and Industrial Schools in Ireland that Sir John Lentaigne will be best remembered. In 1852 Lentaigne contested the representation of the County Dublin with two Tories of the old school, Taylor and Hamilton, who regarded it as an impregnable citadel. The attempt proved a forlorn hope, but was marked by gallantry and courage.* He served as High Sheriff of Monaghan, possessed great influence with successive Viceroys, and finally he was created a Privy Councillor. He wore its gorgeous dress but once; it soon gave place to the shroud, and on 15th November, 1886, Sir John Lentaigne was buried at Glasnevin.

James Burke, A.B., barrister, had the start of Lord John Russell as biographer of Moore. He had previously prepared for publication the "Life of Peter Burrowes." Burke's best book

*Lentaigne polled 1370 votes; Col. Taylor, 1939.

is a continuation of "Lingard's History of England." He also edited the "Speeches of Edmund Burke." He died December 1st, 1886, aged 67.

The career of Martin Haverty was not uninteresting. Born in 1809, and aspiring to enter the priesthood, he received his education in the Irish College, Paris. But theology was soon relinquished, and thenceforth he applied himself to literary pursuits. In 1836 he joined the staff of the *Freeman's Journal*. He is next found on the *Morning Chronicle*, an influential London journal, founded by John Black. An extended tour through Spain, Italy, and Algiers was made the subject by Haverty of graphic newspaper correspondence, in which he gave interesting accounts of his travels and experiences. But Ireland was always before his thoughts; his day-dream was to write its history, and, with this object, constantly sought to collect new material in his wanderings. The researches of O'Donovan and O'Curry had shed a flood of light upon the subject; but the knowledge thus developed was still unavailable for general readers until Haverty, in 1860, brought out his History. Shortly before his death, on 18th January, 1887, a second edition was issued under his supervision. He was elected by the Benchers to the post of Assistant-Librarian of the King's Inns, Dublin, where by his urbanity and readiness to afford information he earned the respect of the Bar and law students generally. He was the brother of Joseph Haverty, the well-known artist,* whose full-length portrait of O'Connell hangs in the Reform Club. This picture, with one representing a monster Repeal meeting, has been published as an engraving, as well as several studies of peasant life, including the "Limerick Piper."

A handsome monument, in the Garden Section, to John Nolan, who died at New York in 1887, records that he was an able colleague with Isaac Butt in founding the Home Rule Association. We also learn that the column was erected as an "Humble tribute of gratitude by one whom he helped to release from England's prisons, and who honours the memory of a true soldier of Irish Liberty." The name of the generous donor is Michael Davitt.

On October 6th, in the same year, was buried Professor Robert Campbell, formerly Anglican Canon of St. Ninian's, Perth. His handsome monument, it is stated, was erected by his grateful pupils.

* Buried at Glasnevin July 30th, 1864.

The death of William Bannon, on April 11th, 1887, is recorded on a prominent stone in the Dublin Section. The monument, we are told, "Is raised by the managers of the principal Dublin Hospitals in grateful remembrance of the munificent bequests of which they were the recipients."

The post of Inspector of Anatomy, which had been created in 1834, to check improper traffic in the dead, was filled for many years by Daniel F. Brady, F.R.C.S.I. He was besides an active magistrate and politician. He died on January 16th, 1888.

Lady Mary Murray, who was buried at Glasnevin Cemetery on March 5th, 1888, represented a not unimportant stock. "You ask me about my mother's people," writes Mrs. Fox, of Kilcoursey; "Her maiden name was Allen, but her parents died when she was very young. Her mother's brother was the late Charles McGarel, of Belgrave Square, London, and Magheramourne, Co. Antrim, from which place Sir James McGarel Hogg (Mr. McGarel's wife's brother, to whom he left the place and an enormous fortune*), took the title of Lord Magheramourne. My mother (his sister's child) and I were his only blood relations at the time of his death; but in this case blood was not thicker than water."

In the Garden Section rests the Rev. Patrick Yorke, M.R.I.A., who will be remembered for his untiring labours for the preservation of the Irish language, and some lectures and papers which aimed to throw a new light on certain curious points of Irish history. He died on March 29th, 1888, in the twenty-third year of his ministry.

Few men were better known and liked than Leonard Morrogh, Master of the Ward Hounds, who died, 13th January, 1889, from an accident in the hunting field, near Sleedagh, Co. Wexford. Mr. Leonard Morrogh was laid to rest not far from the tomb of Charles Brindley, who, as the inscription states, "Was for many years the huntsman of the Ward hounds," and died at Ashbourne in January, 1879.

* £75,000 a year. The burial service of the Protestant Church was, of course, recited at her grave. Lady Mary, though Mrs. McGarel's nearest relation, was not remembered in her will.



THE BOLAND MEMORIAL CHAPEL, GLASNEVIN CEMETERY

CHAPTER XVII.

ON 31st March, 1888, the remains of Edmund Dwyer Gray—one of the Members of Parliament for Dublin—were consigned to Glasnevin Cemetery. Clever as was his father, Sir John Gray, the son is said by men who well knew both, to have surpassed him in tact and *acumen*. Mr. MacWeeney, the *doyen* of the *Freeman's Journal* staff, describes him as the "Napoleon of Irish Journalism." As a financier, an orator, and a patriot, he held high rank. In accordance with his last wish, the funeral was private, and the arrangements of the simplest character. A fine bust of Dwyer Gray has been executed for his widow by Sir Thomas Farrell, President of the Royal Hibernian Academy.

Within a few weeks another journalist was borne to Glasnevin, William R. Dunbar, M.A., T.C.D., editor of the *Irish Sportsman*. "Nimrod," as his friends called him, was very popular, and a public monument has been raised to his memory. This enthusiastic sportsman expired on May 25th, 1888.

Three years later his son, who succeeded him in the editorial chair, was buried. From a handsome monument we learn that it was "Erected by the Cyclists and Athletes of Ireland in memory of a sterling sportsman, athlete, and gentleman, John Leopold Dunbar, Official Handicapper, Irish Cyclists' Association, and Editor of the *Irish Sportsman*, died 1st April, 1891, *æt.* 34."

"Hennessy is our best Irish scholar," wrote Dr. Stokes, President of the Royal Irish Academy, addressing Mr. W. J. Fitzpatrick, and expressing the hope that Hennessy might be voted on the Council. He was, besides, an eminent archæologist and archivist, and was promoted by Mr. Disraeli's Government to a responsible position in the Irish Record office. Several important papers from his pen are found in the "The Proceedings of the Royal Irish Academy." He edited, amongst other works, "The Chronicon Scotorum," and "The Annals of Loch-Key," published in the "Rolls Series of National Chronicles." He also made time to write a good deal for the *Academy*, a leading organ of art and letters. His writings in the *Revue Celtique*, Kuhn's *Zeit Schrift*, and in the *Beiträge Zur Vergl. Sprachforschung* fostered a reputation which finally became

European. Among his correspondents was Count Nigra, the great Italian diplomatist, and author of several books on the dialects and poetry of Italy. William Maunsell Hennessy was buried in Glasnevin, on January 15th, 1889.

On October 16th, 1889, Lord FitzGerald, a legal light in the gilded Chamber, died of fever, and was consigned to a vault at Glasnevin. This eminent Judge had discharged the duties of Attorney-General at two distinct periods, and it is a remarkable fact, as recorded by Dr. Madden, that his father, David FitzGerald, had been associated with Emmet in his ill-fated enterprise of 1803.

Sir John Bradstreet, the fourth Baronet, became as strong a champion for Catholic interests as his grandfather had been on behalf of the opposing creed. For nearly thirty years he gave his toil and time to the management of Glasnevin Cemetery, and was an active member as well as being President of the Society of St. Vincent de Paul. He died November 21st, 1889. His funeral, followed by the orphans he had sheltered, and the poor whom he had long visited and relieved, was a touching spectacle.*

The Very Rev. Daniel Fogarty, Superior of the Carmelites, was a man of rare simplicity of character. He died November 30th, 1889; his grave is found near the mortuary chapel.

Sir Robert Kane, F.R.S., President of the Royal Irish Academy, is a name of mark in the burial record of February, 1890. Dr. Graves, who wished his own epitaph to be, "He Fed Fevers," gave Kane the prize which in 1830 he offered for the best essay on typhus fever. He discharged an important role at so early an age that men called him the "Boy-Professor." Young Kane, full of characteristic energy, founded the *Dublin Journal of Medical Science*, which still maintains a healthy vitality. For his chemical researches the Royal Society presented him with its gold medal, and welcomed him to its ranks. His suggestion that a Museum of Irish Industry should be established, was duly adopted by the Government, who appointed him Director, and created him a Knight. Kane acted as Irish Relief Commissioner during the famine, and afterwards became President of the Queen's College, Cork. His most important works are "The Industrial Resources of Ireland," and "Chemistry, Practical and Theoretical,"

*Samuel Bradstreet, an ancestor of Sir John, was a member of the Irish Parliament, and finally a Justice of the King's Bench.



LORD FITZGERALD'S TOMB, GLASNEVIN CEMETERY

On June 12th, 1890, a respected Police Magistrate, and accomplished scholar, William Woodlock, died. His tomb appropriately records: "He walked in the way of justice in the midst of the paths of judgment."—*Prov.* viii. 20.

The Hon. Judge O'Hagan, M.A., Judge of the Supreme Court of Judicature, a man of rare genius and sterling worth, was laid to rest on November 15th, 1890. Born in 1822, he joined the Bar in 1845; he had previously attached himself to the party of Young Ireland, and had written for the *Nation* several stirring pieces signed "Sliabh Cuilinn," so called from the high mountain which towers above his native Newry. He was just the being that would have charmed Scott, who asked:

"Breathes there a man with soul so dead,
Who never to himself hath said—
'This is my own—my native land?'"

The inscription on O'Hagan's tomb accurately describes him "Faithful till Death to God and Ireland." The tone his muse took is traceable in "Dear Land," and the "Song of Roland."

"When comes the day all hearts to weigh,
If staunch they be, or vile,
Shall we forget the sacred debt
We owe our mother isle?
My native heath is brown beneath,
My native waters blue;
But crimson red o'er both shall spread,
Ere I am false to you,
Dear land!
Ere I am false to you.

When I behold your mountains bold—
Your noble lakes and streams—
A mingled tide of grief and pride
Within my bosom teems.
I think of all your long, dark thrall—
Your martyrs brave and true;
And dash apart the tears that start—
We must not *weep* for you,
Dear land!
We must not *weep* for you."

O'Hagan ended his days as Judge of the Land Court, where it became his duty to reduce the excessive rents which too



Don't forget to take the cross and the cross

HON. MR. JUSTICE O'HAGAN'S MONUMENT, GLASNEVIN CEMETERY

long oppressed the people, *apropos* to which he was playfully reminded by D. F. MacCarthy of his early aspiration—"Dear Land." He married the Hon. Frances O'Hagan, daughter of Thomas, Lord O'Hagan.

On Sunday, November 16th, 1890, a great shock was caused in Dublin by Mr. Thomas Ryan, a man of wealth and personal popularity, falling dead in Nassau Street. On opening his will it was found to contain a number of generous benefactions to charities and friends, with not a few strange covenants, requiring that his name should be adopted in the event of certain bequests being accepted.

Stephen Myles MacSwiney, M.D., Fellow of the College of Physicians, was buried on August 2nd, 1890. Contemporaneously with another medical student, Richard Dalton Williams, he wrote, under the *nom de plume* of "Lancet," some songs of "Young Ireland." He preserved among his papers the original agreement, to which he was a party, in founding the *Tribune* newspaper. His first professional appointment was Resident Medical Officer at St. Vincent's Hospital, Dublin; he was afterwards physician to Jervis Street Hospital. He filled with marked ability a chair of Medical Jurisprudence, and contributed papers to the *Dublin Journal of Medical Science*, the *Irish Hospital Gazette*, and the *Medical Press*.

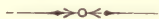
Father Meehan was an octogenarian when he died in 1890. The books associated with his name are the "Fate and Fortunes of the Earls of Tyrone and Tyrconnell," "The Confederation of Kilkenny" (both abounding in episodes highly dramatic); "History of the O'Tooles of Wicklow," "The Rise and Ruin of the Geraldines, Earls of Desmond," "Life of Francis Kirwan, Bishop of Killala," "The Cottage Library," "Father Charles's Flowers from Foreign Fields," "Lives of the Most Eminent Painters, Sculptors, and Architects of the Order of St. Dominick, from the Italian," "The Rise and Fall of the Irish Franciscan Monasteries," and "Memoirs of the Irish Hierarchy in the Seventeenth Century." Father Meehan made his studies in Rome. He was buried at Glasnevin 16th March, 1890.

The Very Rev. Thomas Canon Pope—a man of great holiness and culture—passed away on Sunday, 12th October, 1890, aged 81. He claimed descent from a collateral branch of the family of Alexander Pope, the illustrious author of the "Essay on Man." Among his literary works may be mentioned

"St. Peter's Day in the Vatican," which appeared in 1868, and was followed by other books remarkable in the publishing annals of Dublin. In 1874 he brought out "The Council of the Vatican, and the Events of the Time," and later on his equally interesting "Holy Week at St. Peter's in Rome," and an "Illustrated Litany of Loreto." After a lengthened illness he put himself under the care of the Sisters of Mercy in the Mater Misericordiæ Hospital, where the good priest closed his eyes in the last sleep, and was laid to rest in Glasnevin 15th October, 1890.

Sir William Carroll, M.D., an old and esteemed member of the Cemeteries Committee, died in November, 1890, aged 71. He twice served the office of Lord Mayor, and had the honour of receiving knighthood at the hands of the Queen at Windsor.

About the same time another prominent public man passed away in the person of Alderman Cornelius Dennehy. J.P.



CHAPTER XVIII.

"THE banshee must have wailed last night in historic Clare; a chieftain of the high Milesian race has fallen," wrote a journalist in announcing the death of The O'Gorman Mahon. On June 16th, 1891, the last link was snapped which bound the present political generation with the earliest struggles of this century for national freedom. There died with him, too, a type which had already become obsolete—the type of chivalrous and dashing Irish gentleman of the Celtic stock, in whom the old traditions of chieftainhood were still living forces, who felt impelled by the name he bore to be the pink of gallantry and a leader among men in every political struggle. He introduced O'Connell to active politics in Clare—the turning point of the Catholic question; and forty-four years after the Tribune's death, O'Gorman Mahon, in green old age, died a Member of the British Senate. Europe was too narrow and commonplace to hold him. He found more congenial fields and pastures in South American Republics. One heard of him now commanding an army in Bolivia; now manœuvring a fleet off Peru. In the interval of these strange episodes he

used to shine in society in half the capitals of Europe. His handsome face, his tall, cavalier-like figure, his winning manners, a natural dignity, tempered by genuine Irish frankness and *bonhomie*, made him a prime favourite everywhere. He died at the age of 90, and was buried at Glasnevin.

John Casey, F.R.S., LL.D., Vice-President R.I.A., Professor of Higher Mathematics and Mathematical Physics, F.R.U.I., had been National School Teacher at Cappoquin, but though thoroughly suited for that post, he was, as regards the lore which won him fame, self-taught. His leisure hours were given to solving mathematical problems. Some of these diversions chanced to fall under the notice of two distinguished experts in that line—Doctors Jellett and Townshend—both Fellows of Trinity College, Dublin, with the result that they were much impressed. A new light had arisen, and the time had more than come when Elrington's Euclid, long a class-book in the University, might be relegated to the lumber-room. He won a Sizarship in Trinity College in Higher Mathematics, and books to the number of six, dealing with Trigonometry and Geometry, came from his pen. He died, aged 70, on January 3rd, 1891.

Within a few weeks another Fellow of the Royal University fell from the ranks of its Senate. Professor Stewart, an M.A. of Cambridge, and an Anglican clergyman, became a Catholic, and closed in Ireland, a career of much usefulness. Nearly all his children had preceded him to the tomb, in which, on February 20th, 1891, his own remains were laid.

Poor Barry Sullivan, who so often exclaimed in "Hamlet,"

"This fell Sergeant Death,
Is strict in his arrest."—(Act v., Sc. ii.)

found these words verified at last. On the 3rd of May, 1891, after a prolonged illness, he died at Brighton, and, by his own desire, his remains were borne to Ireland. He is described in the Register of the Cemetery as "Thomas Barry Sullivan, Dramatic Artist." The more legitimate drama was the goal of his ambition. He attained so high a reputation in Edinburgh, that Benjamin Webster gave him an engagement at the Haymarket Theatre, where he frequently performed before the Queen and Prince Consort. Engagements followed at the St. James's, Drury Lane, and Sadleir's Wells. In Canada, the United States, and Australia, he met with an enthusiastic reception; at Melbourne he played one thousand nights to overflowing houses. Returning to England, he appeared at



BARRY SULLIVAN'S MONUMENT, GLASNEVIN CEMETERY

Drury Lane as "Richard III.," "Hamlet," "Macbeth," and "Richelieu." He is also well remembered as "Mortimer" in the "Iron Chest." It was at this period that the *Times* described him as "The leading legitimate actor of the British stage." He became lessee of the Holborn Theatre; but he soon preferred a roving life to enforced detention in a crowded city. Successful tours of the United Kingdom were resumed; in Dublin he was a special favourite. A fine statue in marble by Sir Thomas Farrell, President of the Royal Hibernian Academy, was unveiled in the Cemetery with imposing ceremonial, on June 28th, 1894. Sullivan is represented as "Hamlet," in the graveyard scene; and the *pose* and features of the actor are exquisitely represented. His hand holds a skull; the soliloquy "Alas! Poor Yorick," is supposed to find expression from his lips. Sullivan's epitaph has not yet been determined. Perhaps the simple word "Exit" would prove not inapt. The following memorial verses were recited with powerful elocutionary effect by an old friend, J. F. Warden. They are written by Mr. Samuel Cowan, M.A. :—

"Here sleeps a king. Unveil his throne. Allow
No gloom of earth to shroud his glorious brow!
Unveil his throne, and let the eternal sky
Crown him with light whose fame can never die!

Behold him now—the Monarch of the Stage—
Our loyal love his royal heritage;
The matchless master, who, to smiles and tears,
Held our souls captive, through historic years;
The Genius-Spirit, who, with magic art,
Raised from the dead the loves of Shakespeare's heart;
And robing them in nature's richest guise,
Quickened his dreams to soul-realities!

And shall *he* die, who had the power to give
Voice to the dumb, and bid the dead to live?
Not so: for him—by conquering death unknown—
Life is a sceptre, and the grave a throne!

Here let him rest—his laurels nobly won;
Here let him rest—each act of duty done;
Until the last dead Trump's tremendous blast
Shall tell his 'little rounded sleep' is past,
And he shall rise triumphant from the sod,
To play his soul's grand masterpiece to God."

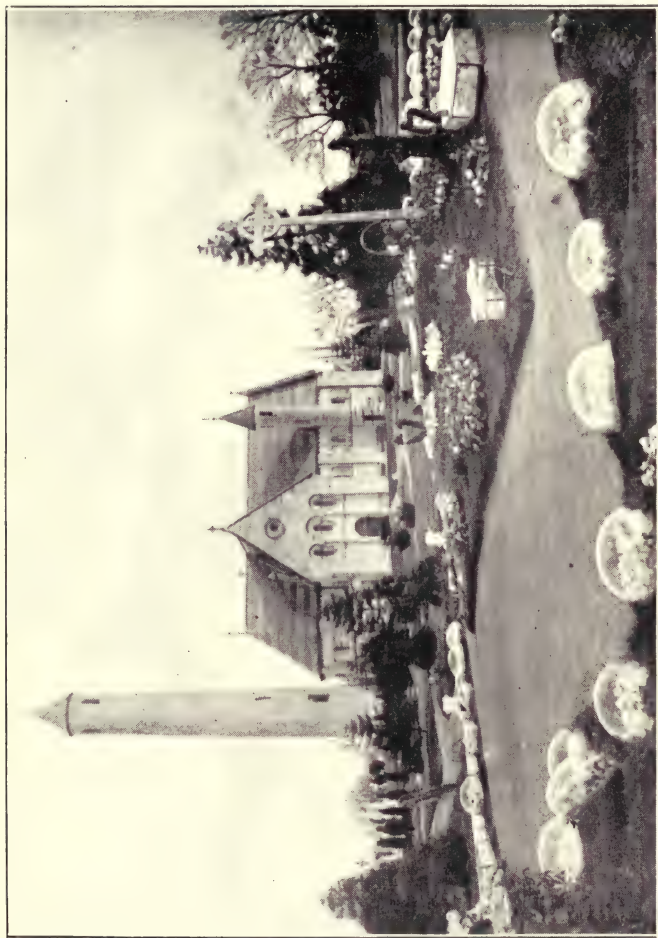
Mr. Warden, as he spoke these lines, stood on a dais overlooking the vast crowd which had assembled; and it is stated by the reporter of the *Freeman's Journal* that many were moved to tears.

On November 12th, 1891, a public funeral followed to Glasnevin the coffin of P. W. Nally, of Claremorris, a political prisoner, who died aged 34, in his cell at Mountjoy, a few days previous to the time appointed for his release.

The Right Hon. Stephen Woulfe Flanagan, nephew of Chief Baron Woulfe, and himself a highly distinguished Judge, died 6th December, 1891. He was a member of the Privy Council of England, as well as of that at home; he married the daughter of J. R. Corballis, Q.C., LL.D., and his family vault, crowned by a white marble monument, is found in the O'Connell Circle.

A group of veterans, some of whom bore scars, attended, in February, 1892, the burial of James Devlin, late of the Adjutant-General's office, one of the survivors of the "Six Hundred" in the cavalry charge of Balaclava. That he should have escaped what Tennyson calls "The mouth of hell," and nearly forty years after found a grave in the peaceful seclusion of Glasnevin Cemetery, was a blessing which his family gratefully recognised.

An old English family migrated from Congleton, Cheshire, to Ireland, and, like the Geraldines, became more Irish than the Irish themselves. Parnell, the poet, who undertook the cure of souls near Glasnevin, was one of them. Sir John Parnell became Chancellor of the Irish Exchequer, and resigned rather than vote for the Union. His son, Sir Henry, afterwards Lord Congleton, will be remembered as the constant correspondent of Bishop Doyle on questions intimately connected with the welfare of Ireland. Charles Stewart Parnell's mother was daughter of Commodore Stewart—a highly distinguished officer of the American Navy. Parnell graduated in Cambridge. He entered Parliament; greatly distinguished himself in debate; and in 1878 was elected, in succession to Isaac Butt, President of the Home Rule Confederation. He soon started a new organization, having for its object, as he states: "The reduction of rackrents, and to facilitate the obtaining the ownership of the soil by the occupiers. He visited America: lectured in many cities, before several State Legislatures, and finally, the House of Representatives at Washington—an honour previously enjoyed by Lafayette and Kossuth. In 1885 he



GRAVE OF CHAS. S. PARNELL; MORTUARY CHAPEL IN DISTANCE, GLASNEVIN CEMETERY

nominated every Nationalist candidate, and came back to Westminster at the head of eighty-five supporters. To meet this new situation, Mr. Gladstone proposed Home Rule for Ireland. The Parnell Commission—instituted to inquire into certain allegations emanating from the *Times* office, charging Parnell with a treasonable conspiracy to effect the separation of Ireland from England—decided after 128 days in Parnell's favour, and proved that the letters given in *facsimile*, and purporting to have been written by him, were the forgeries of Richard Pigott. This was followed by Parnell's action against the *Times* for libel, which resulted in its having to pay him £5,000 damages. The Freedom of Edinburgh was soon after presented to him with other honours.

But at last reverses came—too recent and notorious to need record here—and Parnell, while yet in his prime, died at Brighton, on October 6th, 1891, leaving behind him the splendid record of his fifteen long years of brilliant and successful service to his country. His remains were escorted to Dublin by devoted friends and colleagues; they lay in state at the City Hall, where upwards of 30,000 of his countrymen came to look upon him for the last time. The first portion of the funeral service took place in the old historic church of St. Michan—where the patriot Brothers Sheares are laid to rest, as well as Charles Lucas, founder of the *Freeman's Journal*, Oliver Bond, and other noble Irishmen. From the City Hall the procession moved towards Glasnevin, and in the presence of a mighty multitude the mortal remains of Mr. Parnell were interred. They lie about fifty yards west of the new chapel, in a plot granted free by the Cemeteries Committee. The *Freeman's Journal*, in its notice of the *obsequies*, observed that “No greater upheaval of popular emotion has ever been witnessed in Ireland, and it was the most imposing public *cortège* that has passed through the Metropolis for half a century. The demeanour of the countless thousands of the people throughout the trying day, was magnificent for its solemnity, dignity, good order, and sobriety.”

Alderman John Campbell, who had twice discharged with marked efficiency the duties of Lord Mayor, and had been for many years a member of the Cemeteries Board, died, aged 83, on May 2nd, 1892. H.R.H. the Prince of Wales, when leaving Dublin, in 1865, offered to him the honour of knighthood; but Campbell, while gratefully acknowledging the compliment, respectfully declined it.

Dr. Peter Shannon, who soon followed him, was one year his junior. Few medical men were better known in Dublin. For a lengthened period he sat on the Council of the College of Surgeons. He died on August 26th, 1892, aged 82.

The day dream of John George MacCarthy was to see a peasant proprietary; and Lord Salisbury felt that in appointing him a Commissioner in the new Land Court, he would fit the place. On another favourite subject MacCarthy had been active in Parliament—the reclamation of slob-lands. He proved a laborious, conscientious judge: his decisions were well thought out, and will, no doubt, be often quoted. Of acknowledged culture, no literary reunion seemed complete without him; learned societies looked still more learned when MacCarthy—tall as Thackeray, grave as Thurlow, straight as Pompey's pillar—entered and took up his position. When returning from Homburg, he died at the Euston Hotel, London. His writings included "Grattan and the Irish Parliament," "A Plea for Home Government," "The Land Question Stated and Answered," and "Letters on Land Tenures of Europe." He was buried at Glasnevin Cemetery on September 10th, 1892.

"The race is not to the swift nor the battle to the strong," saith *Ecclesiastes* ix. 2. Of this, however, it would not have been easy to convince Robert Jefferson Hunter, owner of the *Racing Calendar*, keeper of "The Match Book,"* and judge of the Curragh, Punchestown, and other races, who, at the age of 87, closed his career on September 8th, 1892. Hunter was a graduate of Trinity College, Dublin: and few faces were more familiar than that of the genial judge. A capital portrait of Hunter, in oils, by the late Sir Thomas Jones, P.R.H.A., remains to recall him. Among his last acts was the gift of a valuable chalice to the convent in which his daughters were inmates, and a generous donation to "The Sustentation Fund of the Church of Ireland." Amongst his apophthegms was a saying of Lord George Bentinck: "All men are equal on the turf as well as under it." In the same grave in Glasnevin his two sons also rest, Robert Hunter, B.A., and Laurence Hunter, the well-known V.S.

The dream of the Rev. Brinsley Sheridan, O.C.C., was to walk in the footsteps of our Lord in the Holy Land. A book devoted to the record of his travels was much praised by

*All entries made in "The Match Book" required large fees, which annually amounted to a considerable sum."

reviewers. He died, aged 56, on November 16th, 1892. He had specially distinguished himself in conducting local missions, and in bringing sinners to repentance.

The next man to go was a zealous member of the governing body of Glasnevin Cemetery, Sir James Mackey, D.L. Twice Lord Mayor, he received the honour of knighthood in recognition of his public services. He married the daughter of Sylvanus Jones, R.M., County Galway, whose family vault is to be observed in the South Section.

She who won the cordial praise of Mr. Lecky in his "History of England" never publicly disclosed her name; but in Dublin there was no secret about it, and when, in July, 1893, Sarah Atkinson died, a wail was raised by those who knew her best. No doubt the most touching tribute is that from Rosa Mulholland (Lady Gilbert):—

“ Back to thy earth, O God of our birth, with tears
and in loving trust,
Into the dark furrow, seed for to-morrow, we give
Thee this consecrate dust.
Thou who for sleep didst make her, and will yet
awake her, take her,
With the blossoms of the flowers laid low,
With the glory of sheaves, and of the fallen leaves
wind-swept into winter's snow.

Again Thou'lt build her up fair, and with the air
of her olden beauty and grace,
In form Thou wilt lend her the stately splendour of
trees, and the flowers in her face.
Body and soul, the great sweet whole,
as we knew her, ere death slew her,
Will she live in Thy smile, O God,
As her spirit liveth even now, while low her clay
lieth under the sod.”

Mrs. Atkinson was a frequent contributor to serial literature, and many biographic tributes to leading men who fell in the battle of life, were woven by that graceful, reverent hand. Her "Life of Mary Aikenhead, Foundress of the Irish Sisters of Charity," is a monument of her genius and industry. Her "Life of St. Brigid"—published in London—tells, from legend and record, the story of her who lighted the holy fire among the oak woods of Kildare. Mrs. Atkinson's memoirs of John Hogan,



ALDERMAN JOHN D'ARCY'S MONUMENT AND VAULT,
GLASNEVIN CEMETERY

Foley, and Eugene O'Curry, besides being valuable as authentic records, glow with true touches of nature, flashes of wit, and passages of real eloquence. All are fine specimens of critical biography, and reveal the true artistic instincts and knowledge of the writer. Her "Old Dublin Houses Re-Storied" shine out, once more, from their grime and decay, radiant with the grandeur of the past. But she could be an active philanthropist as well as a sedentary student. Long years ago, in concert with Ellen Woodlock, the gifted sister of "Father Prout," she effected an opening into the South Dublin Union Workhouse—such houses having been then rigidly closed against all visitors—and, straining every nerve, these ladies rescued and trained into useful members of society, a number of young women who had grown up from infancy, idle and unruly behind the walls of that most hopeless of all dwellings—the Irish poorhouse. Some account of this noble effort of Mrs. Atkinson to struggle with a deadly evil, is given by the Baroness Burdett Coutts in "Woman's Mission." In 1861 Mrs. Atkinson contributed to the readings before the Social Science Congress, a paper on the subject of workhouse evils and the need for industrial training. If her life was fully revealed one might name her with Mrs. Fry and Florence Nightingale. When she fell ill the hospitals, refuges, and prisons of Dublin lost a comforter and helper. She was assiduous in her charities, and, knowing their extent, one marvelled how she found time for other things. In many a quarter of the world, souls rescued, sick comforted, the hungry fed, prisoners visited, must bless her name.

Her husband, Dr. George Atkinson, who, for fifty-one years, worked on the Board of the Catholic Cemetery, and showed a vitality and vigour that seemed destined to extend into the next century, sank from the hour that his wife died; and he soon followed her whose soul was blended with his own. She died in July, 1893; he passed away in December of the same year. In Trinity College, Dublin, where he graduated as a Master of Arts, and Bachelor of Medicine, he had formed an intimacy with two students—afterwards destined to play important parts—John Gray and Torrens MacCullagh, and in 1840 all three started *The Citizen*—an attractive serial which ran to four volumes, and dealt with "politics, literature and art." In 1841 the same trio acquired the *Freeman's Journal*, which became under their management an influential organ, and a valuable property. Dr. and Mrs. Atkinson liked literary society, and especially loved

to gather round their hospitable board visitors from other climes who, with an intellectual or generous object, approached our shores. But ordinarily a cloister-like peace pervaded her home, in which pictures, books, and freshly-gathered flowers gave zest to her literary work. "It was a sacred place"—to quote the words of Ruskin—"a vestal temple, a hearth watched over by Household Gods." Katherine Tynan says that Sarah Atkinson was such a woman as sweetens the world about her for the day in which she lives; such a one as Catherine of Sienna, or Lady Rachel Russell, or Mrs. Godolphin, women whose after-memory is as sweet as a bunch of fresh, white lilies. A handsome Celtic cross, rich in sculptured fret-work, of which the cost was defrayed by the Board of Glasnevin Cemetery, rises over the remains of Sarah Atkinson and her husband; but we have to thank Lady Gilbert for a more widely visible monument. She was the attached friend of Sarah Atkinson, and has recently rendered an important service to Irish letters, and to the fair fame of the dead, by rescuing from an ephemeral existence Mrs. Atkinson's striking contributions to periodic literature.

The most interesting place at Glasnevin, outside the Cemetery, is Delville, where Swift and Stella loved to meet. Visitors were fortunate in finding in its later occupant, Lady Keenan, one who, with thorough heartiness, gave all facility to view the place. One night, just as Lady Keenan was retiring to rest, she approached the bedroom fire too closely; her dress caught the flames, and after excruciating agony she died. Her tomb—almost in view of Delville—records that her death occurred 12th April, 1893.

The Rev. Patrick Laurence O'Toole, O.C.C., who produced a remarkable volume descriptive of the fortunes and vicissitudes of the Clan O'Toole and other Leinster Septs, was buried at Glasnevin on the 7th of May, 1894. In compiling his bulky book he carefully consulted "The Annals of Uister," "The Books of Leinster, Ballymote, and Lecan," "The Four Masters," and the State Papers.

Death dealt its strokes fast and heavily on the Royal Hibernian Academy of Arts about this time. Burke, Gray, Colles, Watkins, Farrell, Doyle, Jones, Kirk, died. On October 14th, 1893, Arthur J. Mayne, R.H.A., aged 56, was buried at Glasnevin. On the 15th October, 1894, Henry Loftus Robinson, R.H.A., F.R.I.A.I., a highly distinguished young architect, followed.

Father James Healy's vitality and vivacity seemed so unquenchable that his death, in the autumn of 1894, came as a stunning blow, and is much too recent to allow any adequate notice here. Beloved by the poor for whom he had ever a cheerful word and a ready help, of him it might be also said that he was "a lord among wits, and a wit among lords." No funeral had ever brought together so representative a gathering. "The *obsequies*," records the *Irish Times*, "were without doubt, the most remarkable ever held in the diocese of Dublin." The list of names dazzled by their brilliancy and variety. "Utterly devoid of bigotry, and a *persona grata* in the best houses of England and this country, he was," writes James Anderson Scott, "consequently the means of doing an immeasurable good to his Church, of which he was a distinguished ornament." His recovery was prayed for in several Protestant churches. Lord Plunket, Protestant Archbishop of Dublin, laid a wreath on his coffin. Dirges and monodies from unlooked-for sources touched the hearts of all. Father Healy was buried on Tuesday, 30th October, 1894.

The name of Sir Patrick Keenan, C.B., is in the list of those who attended Father Healy's funeral. Within the next few days his own death was announced. By this sad incident the Board of National Education lost an able member, to whom up to the last hour of his useful life, the system and its administration owed a deep debt. Sir Patrick had spent his whole working life in the honourable service of Irish education, and he was known to state that, for thirty years, he had never taken a holiday. No doubt he was sent by the Crown in 1869 to inquire into the state of Education at Trinidad; and, nine years later, to Malta with the same object, but every hour of his absence was packed with hard work. In 1881 he received the distinction of a K.C.M.G., and in 1886 became a Privy Councillor. In the former year, the Social Science Congress met in Dublin, and it will be remembered with what dignity and power he filled the post of President of its Education Committee. A few days before his death, the stately figure of Sir Patrick, robed as a Senator, was seen on Degree Day at the Royal University of Ireland. He died at Delville, Glasnevin, within a stone's throw of his own vault, on 1st November, 1894.

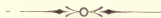
In arctic weather and amid drifts of snow, which recalled earlier days in the Crimea, Major T. L. Grace died on the 14th January, 1895. He had served in the 57th Regiment,—better



DR. GEO. M. McCORMICK'S MONUMENT AND VAULT, O'CONNELL CIRCLE

known, perhaps, as the old 'Die-hards'—and to quote from his record, "was present at the battles of Balaclava and Inkerman, storm and capture of the quarries, commanded a leading detachment at the storming of the Redan, present at the final assault of the forts and fall of Sebastopol, also at the bombardment and capture of Kinburn, assisted on three occasions in repulsing night attacks on the advanced trenches, promoted ensign for service at the battle of Balaclava, and captain for services in the field (medal with three clasps, and Turkish medal)." In later years he was Secretary to the Corn Exchange.

The accommodation afforded by the old offices of the Cemeteries having become insufficient, the Board, acquired in October, 1894, for the sum of £2,200, the fine mansion, No. 4 Rutland Square, formerly the residence of the Earls of Wicklow, more recently occupied by Cardinal MacCabe, and, for a time, by the present Archbishop of Dublin. On the 1st of July, 1895, the Committee opened their new offices.



CHAPTER XIX.

SEVERAL members of the De Blaquiére family were buried at Glasnevin. They were amongst the nearest relatives of Lord de Blaquiére. As Sir John Blaquiére, he played an important part as Chief Secretary for Ireland, and Member of the Irish Parliament. He had been also active from 1768 as Secretary to the British Embassy in Paris, and a mass of papers dealing with the movements of the Pretender, Prince Charles Edward, were sold by Blaquiére's relatives to the Foreign Office in 1850. Of this fact the late John de Blaquiére informed Mr. W. J. Fitz-Patrick; and added that he was obliged to sign a document pledging himself not to publish copies of any of the papers thus bought. Lord Cornwallis states that Sir John governed Ireland for years.* Sir Jonah Barrington, in his "Personal Sketches," thus describes him at the time of the Union:—"Sir John Blaquiére was a little deaf of one ear, for which circumstance

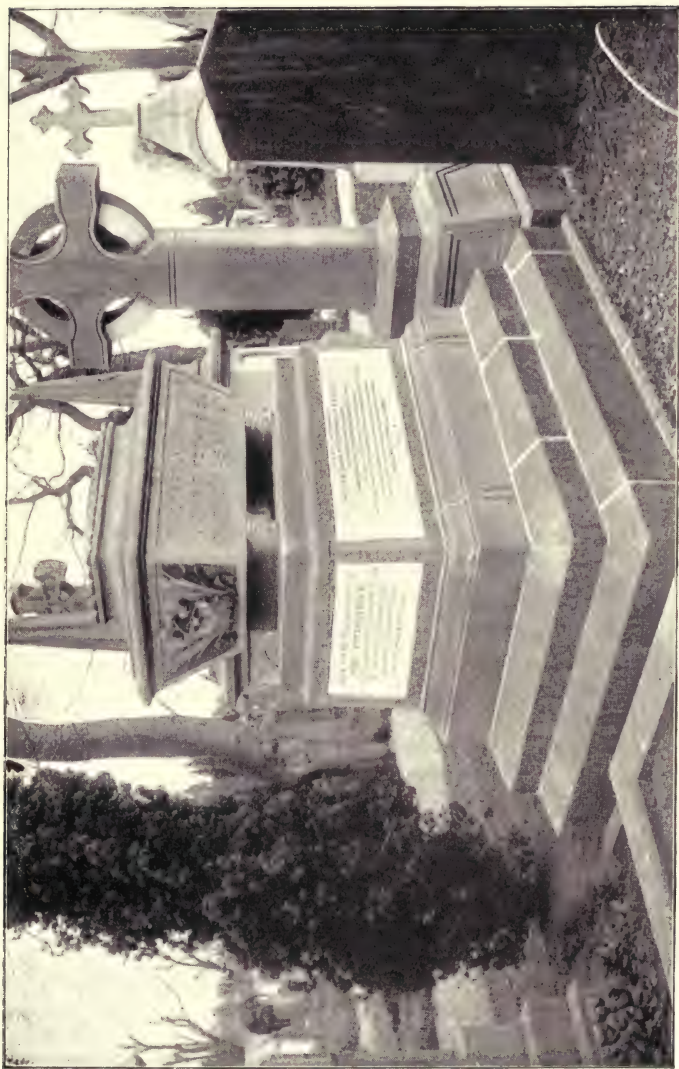
he gave a very singular reason: his seat, when Secretary, was the outside one on the Treasury Bench, next to the gangway, and he said that so many members used to come perpetually to whisper to him, and the buzz of importunity was so heavy and continuous, that before one claimant's words had got out of his ear, the demand of another forced its way in, till the ear-drum being overcharged, suddenly burst; which, he said, turned out conveniently enough, as he was then obliged to stuff the organ tight, and tell every gentleman that his physician had directed him not to use *that* ear at all, and *the other* as little as possible."

The news of the somewhat sudden death of James Canon Daniel, P.P., St. Nicholas's, Francis Street, on 7th April, 1895, was received by his colleagues on the Catholic Cemeteries Board with feelings of profound sorrow. This zealous and philanthropic priest was a native of Dublin, and his many years in the sacred ministry were passed in that portion of the city embracing Meath Street and Francis Street—the home of the industrious poor. To write a history of his labours in all useful and charitable movements, which had been started in Dublin for the past thirty years, would be to write a history of the metropolitan charities for three decades. It is sufficient to indicate the scope of his labours when we say that Canon Daniel, at the time of his lamented death, was an active member of the Catholic Cemeteries Board, of the Board of the Catholic Deaf and Dumb Institution, of the Coombe Hospital, of the Royal Hospital for Incurables, and of the Loan Fund Board. The mortal remains of this widely-beloved and patriotic priest were brought to his last resting place on 10th April, 1895. His ability and services to religion were so remarkable that he was unanimously selected by the Hierarchy of Ireland as the Secretary to the Royal College of St. Patrick, Maynooth. He successfully proposed at the Royal Hospital for Incurables, of which he was a Governor, that a Protestant Clergyman, who had been a Hebrew prizeman, in Trinity College, and was at the time of Canon Daniel's motion an inmate of the Union Workhouse, should be admitted to the Institution. This poor clergyman had received at the time of the Disestablishment a retiring composition of £800, but men of literary attainments are not always good financiers, and the money soon melted away in his hands.

The Right Rev. Monsignor Kennedy, P.P., V.G., Dean of Dublin, and Parish Priest of St. James's, died in his eighty-fifth year, on 17th December, 1895. He had been a priest

for more than half a century, and died full of years and honours. Monsignor Kennedy was a pattern of all that a zealous and pious pastor, mindful of the needs of religion and the necessities of his flock, should be. Though so long in the sacred ministry, his duties as a priest were confined to but two parishes—those of Clontarf and James's Street, acting as pastor in the latter parish for the exceptionally long period of 39 years. He was an ardent worker in all fields affecting the spiritual and temporal welfare of his parishioners, especially by the promotion of temperance, and by increasing the means of education. The list of new churches and schools provided in his parish through his fatherly care and energy, bear ample testimony to the success of his efforts. These edifices include a very fine church at Dolphin's Barn, a Chapel of Ease at Golden Bridge, the Christian Brothers' schools in James's Street, the Convent schools in Basin Lane, and the schools at Dolphin's Barn. This is a great record for a single parish and a single life. Monsignor Kennedy, though deeply occupied in the duties of his sacred calling, had throughout his long life been brought into contact with many leading men in Irish political movements. He had the acquaintance and esteem of O'Connell, whom he visited in prison; and in later years, as Chaplain to Kilmainham Jail, during the exciting times of the Land League agitation, he had spiritual charge of the large number of "suspects" who were imprisoned there under the provisions of the Coercion Act; and in the same way it fell to his lot to prepare the Phoenix Park criminals for their awful doom. Monsignor Kennedy was singularly fitted for the task of winning the lapsed back to virtue, and no one who knew him could fail to be affected by the powerful influence of his piety and charity. He had been chaplain to Golden Bridge Cemetery for 30 years. His remains now rest in Glasnevin, where his grave will be found in St. Bridget's Section. The plot was granted free by the Cemeteries Committee.

The *Freeman's Journal* of December 26th, 1895, in a long and kindly notice, tells us that "On Christmas Eve Ireland lost a distinguished son, and the Republic of Letters an eminent citizen in the person of William J. FitzPatrick, who, on the morning of that day, died in his 66th year, at his residence in Fitzwilliam Square, Dublin. With due limitation, Mr. FitzPatrick must be recognised as one who rendered valuable services to Irish National literature, and invaluable services to the Irish National cause. Born in August, 1830, his first book was, we believe, the 'Life



MONUMENT TO W. J. FITZPATRICK, LL.D., F.S.A., GLASNEVIN CEMETERY.

and Times of Lord Cloncurry.' Forty years have passed since the 'Life of Lord Cloncurry' appeared, and scarce one of the forty was unmarked by a new book from Mr. FitzPatrick's pen. He attained much repute by his careful and interesting 'Life of Dr. Doyle,' ('J. K. L'), the brilliant and famous Bishop of Kildare and Leighlin; also by his biographies of Lady Morgan, Archbishop Whately, Charles Lever, Dr. Lanigan, the great Dominican, Father Tom Burke, and other works. During his last illness, a brief memoir of the late Father James Healy appeared anonymously, but no one who read the opening lines of this work could fail to see that it was from Mr. FitzPatrick's pen. The books in which Mr. FitzPatrick is seen at his best, and on which his fame will ultimately rest, are the 'Sham Squire,' 'Ireland Before the Union,' and 'Secret Service under Pitt.' Mr. FitzPatrick had the keen scent of a literary detective—great patience in following a clue, and unrivalled industry. The story of the 'Betrayal of Lord Edward FitzGerald' had a great fascination for him, and we now know every detail of that dark record of treachery and horror. Mr. Gladstone paid a striking compliment to Mr. FitzPatrick in his lengthy review of the 'Memoirs and Correspondence of O'Connell,' which appeared in the *Nineteenth Century* a few years since. In this review Mr. Gladstone said that Mr. FitzPatrick's book enables Englishmen to see O'Connell as 'a great and good man.'"

Mr. FitzPatrick was a member of the Board of the Catholic Cemeteries Committee; Professor of History in the Royal Hibernian Academy; a member of the Royal Irish Academy; a Fellow of the Society of Antiquaries, etc. Shortly before his death he received the Honorary Degree of LL.D. from the Royal University of Ireland. The honour which gave him most pleasure was that which he received at the hands of the Holy Father. Pope Leo XIII., when he was Nuncio at Brussels, had met the Liberator. The Pope read Mr. FitzPatrick's "Memoir of O'Connell," and sent the author the insignia of a Knight of St. Gregory.

The Most Rev. Dr. Duggan, Bishop of Clonfert, died in Dublin on Saturday, the 15th August, 1896, and on the following Tuesday (18th) all that was mortal of one of the most revered and beloved of Irish Bishops was laid to rest in Glasnevin. The *Freeman's Journal*, in a notice of the deceased prelate, says that the Feast of the Assumption was always for him a day of special devotion. On the morning of that day,

with his old and dear friend, the Most Rev. Dr. MacEvilly, Archbishop of Tuam, at his bedside, he was called to the reward of a life of most fervent piety, purest patriotism, and all-embracing benevolence. From first to last his life was given absolutely to his people. In the dread crisis of the famine, no man laboured harder than he, or more successfully, to mitigate the affliction of the people. During the agrarian agitation of a generation ago, and in the famous Galway election of 1873, the Bishop of Clonfert was eloquent and strenuous on the side of the people, and by his efforts largely contributed to the victory. For this he was denounced by Judge Keogh, who recommended his prosecution. The Bishop was splendidly defended by Isaac Butt, Q.C., who in effect set the prosecutors in the dock and arraigned them in a speech of incomparable eloquence. There was no tittle of reputable evidence against the patriotic prelate, who was triumphantly acquitted, after a trial lasting from 15th to 19th February, 1874. To the end of his life Bishop Duggan maintained his character as the fearless friend and guardian of his people with the same unshrinking devotion. His grave will be found adjacent to the tomb of his friend, Cardinal MacCabe, beside whom it was his expressed wish that his ashes should lie.

William McLaughlin, Q.C., one of the oldest and most respected members of the Irish Bar, died at his house in Mountjoy Square, Dublin, on 28th May, 1896. Mr. McLaughlin was a Derry man, and early in life was employed on the staff of the *Derry Journal*. He subsequently became its editor, and contributed to its columns many admirable articles on interesting questions of the time. By dint of steady industry and perseverance he advanced himself from small beginnings to a foremost position amongst the ablest advocates in the Law Courts of Ireland. He was called to the Bar in Hilary Term, 1866, and it was not long until his abilities began to be widely recognised. He took silk in 1877, and was elected a Bencher of the King's Inns in 1886. Mr. McLaughlin had a genial presence, and his racy wit was always keen without being unkindly. He gained great repute as a *Nisi Prius* pleader, and as a cross-examiner he was looked upon as quite formidable. Mr. McLaughlin had reached his 66th year, and with his death a notable figure passed out of Irish life. He was buried at Glasnevin on 30th May, 1896.

Sir Patrick Maxwell, Knt., an eminent Dublin solicitor, died at his residence in North Great George's Street, on the



MOST REV. DR. DUGGAN'S MONUMENT, GLASNEVIN CEMETERY

15th January, 1897, aged 79 years. Sir Patrick Maxwell was head of the firm of Maxwell and Weldon, solicitors, and was one of the seniors of his profession, having been admitted to practice so far back as 1846. In 1887, the year of her Majesty's first Jubilee, he was President of the Incorporated Law Society, and received his knighthood in connection with the celebrations of that year. Sir Patrick Maxwell was buried in Glasnevin on the 18th January, 1897.

On the 24th April, 1897, Mr. Thomas F. O'Connell, a well-known and most respected solicitor, passed out of life. The late Mr. O'Connell was admitted to practice in 1851, and soon acquired an extensive and varied business, not only in the city of Dublin, but also in his native County of Cork, and throughout the South of Ireland generally. His reputation for legal ability and stainless integrity won for him the professional confidence of a numerous body of clients, and his sound judgment was constantly invoked by many religious and charitable institutions. Mr. O'Connell took a deep interest in the progress and welfare of the profession, of which he may truly be said to have been an ornament. For many years he was a member of the Council of the Incorporated Law Society of Ireland, and was elected by his colleagues to the position of Vice-President. Mr. O'Connell's remains were interred in Glasnevin beneath a beautiful monumental cross, in the Circle surrounding the Liberator's grand resting place.

The Very Rev. Father Bennett, D.D., O.C.C., died on 2nd November, 1897, at the Carmelite College, Terenure, Co. Dublin, and his interment took place at Glasnevin three days later. This saintly and venerable father of the Carmelite Order had arrived at the patriarchal age of 96 years. He was born in 1803, at Arles, in the Queen's County, and when he grew up he entered religion in the Carmelite Convent, Dublin. Having passed through the usual Novitiate, he entered the University of Louvain. Endowed with great talents, he went through a most distinguished course, and obtained the degree of Doctor of Divinity. Returning to Ireland, he laboured incessantly for the welfare of his Order. Archbishop Murray, who ordained him priest, asked him to unite with the celebrated Father Hand, Dr. Colgan, O.C.C., and Dr. Woodlock, in founding the great Missionary College of All Hallows. Here he afterwards occupied the Chair of Dogmatic Theology, and some of the most distinguished Bishops—in foreign missions—passed through his class, and remember with gratitude the zeal,

learning and amiability of Dr. Bennett. At the Synod of Thurles, held in 1850, Cardinal Cullen selected Dr. Bennett as his theologian in the weighty matters which came before that distinguished assembly of Bishops. In the meantime, he was labouring late and early amongst the faithful in the Carmelite Church in Dublin. In appreciation of his labours and energy in building up the Order of Carmel in Ireland, the Father-General in Rome appointed him to a high post in the Irish Province. His devotion and zeal in the ministry of the Church never flagged from the date of his ordination. He celebrated his first Mass in the Convent at North William Street. He established a Novitiate for the Order in Ireland, and founded the Carmelite Academy, first in Jervis Street and afterwards in Dominick Street. He also established the College at Terenure. When Dr. Woodlock, the President of All Hallows, was named Rector of the Catholic University, Dr. Bennett succeeded him as President ; still remaining Provincial of the Carmelite Order, from 1852 to 1863. Under these multitudinous labours his grand constitution at length broke down, and finally when the weight of four score years pressed heavily upon him, he retired to Terenure College. In his last illness he was frequently visited by many distinguished prelates and priests, including the Most Rev. Dr. Woodlock, who gave him the Papal Benediction shortly before he expired. Father Bennett died on the Feast of All Souls, and his remains are interred in the plot belonging to the Carmelite Community in Glasnevin Cemetery.

Mr. John Hooper—for many years a prominent figure in literary circles, and who had filled a large space in Irish National politics—was laid to rest in Glasnevin on 23rd November, 1897. In Mr. Hooper journalism lost a distinguished member. At the time of his death he was editor of the *Evening Telegraph*. He began his career on the *Cork Herald*, and later on joined the staff of the *Freeman's Journal*, being its Parliamentary correspondent for a considerable time. In 1885, Mr. Hooper, under the auspices of Mr. Parnell, entered the House of Commons as Member for South-East Cork.

On 7th January, 1898, Mr. Hugh Tarpey's remains were brought to Glasnevin for interment. He had died four days previously at the age of 77 years. He was at one time an active and well-known figure in the municipal and public life of the city of Dublin. He was a member of the Corporation from 1861 until 1886. His colleagues elevated him to the posi-

tion of Lord Mayor in the years 1877-78, when he displayed the high business capacity he undoubtedly possessed. Mr. Tarpey, during his mayoralty, entertained Mr. Gladstone when Prime Minister, who, on this occasion, was presented with the freedom of this city. In the second year of Alderman Tarpey's tenure of the mayoralty, the British Association held their meeting in Dublin, when they were hospitably received at the Mansion House.

The Society of Jesus lost a distinguished member in the late Father John Norton, who died on 23rd March, 1898, in his 77th year. Father Norton came of a well-known Dublin family, and was born in 1821. He passed his schooldays at Stonyhurst, and entered the Jesuit Novitiate in 1838. Having spent some years in Belgium and England, he was sent to Malta, and afterwards to Calcutta. On his return to Ireland, he went to Clongowes, and, later on, he was stationed at Belvedere College in Dublin, whence the scene of his labours was changed to Havana, in Cuba. But for many years before his death Father Norton's chief work was at St. Francis Xavier's, Gardiner Street, the beautiful church of the Jesuit Fathers in Dublin. Father Norton's energy and vitality were so remarkable that the fatal termination of his brief illness came as a painful shock to his many friends. He is laid to rest in Glasnevin.

Owing to a shocking accident by fire, Mrs. Delia Parnell met her death at Avondale, Co. Wicklow, on the 27th March, 1898. She was the mother of Charles Stewart Parnell, and her remains were interred in Glasnevin in the same grave with her famous son. This venerable lady was in her 83rd year, and was a very remarkable woman in many ways. Mrs. Parnell was the daughter of Admiral Stewart, a hero of the American Navy, a sturdy sailor who was popularly known as "Old Ironsides."

On 2nd April, 1898, the funeral of a distinguished Jesuit Father took place at Glasnevin. The Rev. John Gaffney, S.J., died in his 85th year at Milltown Park, Co. Dublin. For nearly forty years of his life he had been working with the community at Gardiner Street, Dublin. He was a missionary, too, and there are few dioceses in Ireland in which he did not labour often and successfully. As preacher and confessor, and kindly friend and adviser, he was one of the most loved and revered in the Jesuit Church. The schools of St. Francis Xavier—at one time better known as "Father Gaffney's Schools"—will long preserve the memory of this venerable priest.

The Community of the Jesuit Fathers in Dublin sustained another loss in the death of Rev. Thomas Kelly, who was called to his reward on 20th April, 1898, in his 69th year. He was born in Dublin in 1829. Having received his education first at the old Jesuit day-school in Hardwicke Street, he completed his studies at Clongowes. He entered the Novitiate of his Order at Dole, afterwards joining that at Avignon, whence, in the troubled days of '48, the Jesuit Fathers were expelled, and he had to fly to England. After a course of theology in St. Beuno's, North Wales, and at Laval, he was ordained in Maynooth in 1859. He succeeded his brother, Father Edward Kelly, as Rector of the Jesuit College in Limerick, in which position he remained for eight years, during which he built the beautiful church of the Sacred Heart. Father Kelly passed the latter years of his life at Gardiner Street, where he laboured till his death.

Ireland lost a most distinguished son in Sir John T. Gilbert, who was called away quite suddenly on the 23rd May, 1898. Sir John Gilbert had reached his 68th year, having been born in Dublin in 1829. His first public appointment was as Secretary of the Record Office in Ireland, a position which he held until it was abolished in 1875. By command of her Majesty the Queen he edited "*Fac-similes of National Manuscripts of Ireland.*" Gilbert was also editor of a series of publications entitled "*Historic Literature of Ireland,*" and of the collection of "*Chronicles and Memorials of Great Britain and Ireland.*" He received the gold medal of the Royal Irish Academy for his antiquarian labours, and more particularly for his "*History of the City of Dublin*"; and as honorary Librarian of the Academy for a lengthy period, he gave a great impetus to Celtic studies by the publication of many of the most important manuscripts in the Irish language. The principal published works of Sir John Gilbert are:—"*History of the City of Dublin,*" 3 vols., 8vo., 1854-1859; "*History of the Viceroys of Ireland from 1172-1509*"; "*Historical and Municipal Documents of Ireland, A.D. 1172-1320*"; "*National Manuscripts of Ireland,*" "*History of Affairs in Ireland, 1641-52*"; "*History of the Irish Confederation and the War in Ireland, 1641-43*"; various Treatises on the History and Literature of Great Britain and Ireland, published by the Royal Commission on Historical Manuscripts; "*The Chartulary of the Cistercian Abbey of St. Mary, near Dublin*"; "*The Chartulary of Dunbrody Abbey*"; "*Register of the Abbey of St. Thomas, Dublin*"; "*Calendar*

of Ancient Records of Dublin," and Documents Relating to Ireland, 1795-1804." This brilliant and cultured writer was laid to rest in Glasnevin on 26th May, 1898, and his grave will be found in the Chapel Circle.

On the 11th June, 1898, the remains of an eminent and venerable Dublin physician were interred in Glasnevin. The late Dr. Thomas FitzPatrick paid the last debt of nature on the 9th of that month, at his house, 31 Lower Baggot Street, having attained the great age of 91 years. By his death the *doyen* of the medical profession in Ireland passed away. Dr. FitzPatrick was a man of much force of character, despite his very quiet and unostentatious life. He came to Dublin from Trim, when only fourteen, and was apprenticed to Mr. Justin Kearnes, of William Street, whose niece he afterwards married, and subsequently became a student at the Meath Hospital, where he worked hard under Graves and Stokes, acquiring considerable distinction, and carrying off the prizes of the time. He went later to Edinburgh, and graduated in its University. About 1831 Dr. FitzPatrick commenced practice in Dublin, and in spite of many difficulties he steadily fought his way to a front rank in his profession. All the honours that every medical society in Dublin could offer were readily bestowed on him, including the honorary Fellowship of the Royal College of Physicians in Ireland. Dr. FitzPatrick's eldest surviving son is Sir Denis FitzPatrick, late Lieutenant-Governor of the Punjab, and now a member of the Indian Council in London. Another son is the Very Rev. Monsignor FitzPatrick, the esteemed Parish Priest of Rathgar, County Dublin. His eldest son was a member of the Vincentian Order, and died many years ago. Dr. FitzPatrick's younger brother—the famous Abbot of Mount Melleray—died in 1893. Dr. F. will be long and gratefully remembered in connection with the establishment of St. Vincent's Private Lunatic Asylum for ladies, of which great good work he was the originator. This institution is situated at Fairview, Co. Dublin, and is now the most useful and successful Catholic Asylum in Ireland.

On 20th June, 1898, Mr. Edward Fottrell, J.P., died, after a very brief illness, at Mullranney, Co. Mayo, where he had just arrived for the benefit of his health. His remains were brought to Glasnevin, where they were interred on the 23rd of the same month. Mr. Fottrell had reached the ripe age of 78 years, and had long held a prominent and honoured position in mercantile life in Dublin. For close on a quarter of a cen-

tury he was Chairman of the Dublin United Gas Company, and also filled for a great many years the office of Chairman of the Rathmines Township Commissioners, as well as acting as member of several other public bodies. For a considerable period Mr. Fottrell had a seat at the Board of the Catholic Cemeteries Committee, where his loss was much felt. His kindly disposition through life gained for him a host of friends, and the rectitude and courtesy which marked all his dealings, were universally recognised.

The Viceregal Court in Dublin was cast into mourning at the commencement of 1899, by the death, on the 2nd January, of the Hon. Mrs. Vincent Corbett, which sad event occurred at the Viceroy's Lodge in Phoenix Park. Mrs. Corbett was the youngest daughter of Lord Alington, and sister to Viscountess Chelsea. She was seized with serious illness the day after her arrival in Dublin, and although every medical aid was at hand, she passed away. The remains of this young lady were brought from the Viceregal Lodge to the church of the Jesuit Fathers in Gardiner Street, where a *requiem* Mass was celebrated in the presence of the Lord Lieutenant and Lady Cadogan, and their immediate relatives and *entourage*, as well as most of the other prominent personages in Dublin. At the conclusion of the service, the remains were conveyed to Glasnevin Cemetery, where the interment took place on 5th January, 1899. The Hon. Mrs. Corbett was a convert to the Catholic Church.

The death of Dr. Michael Austin Boyd, on 6th March, 1899, came with a shock upon the medical profession and the public alike. Dr. Boyd began practice in Kingstown, where his sterling qualities and intrinsic merits gained him a large and remunerative connection. On the establishment of St. Michael's Hospital in that township he was selected as chief of its surgical staff, and by the good work which he did amongst the sick poor of that important district, as well as by the value of his contributions to medical literature, his fame rapidly extended. In 1882 he was appointed unanimously as one of the physicians to the premier hospital of Ireland—the Mater Misericordiæ,—where his skilful treatment was in constant requisition up to the time of his untimely death. During those years no man ever devoted himself to the interests of the afflicted under his charge with more signal utility, more untiring zeal, greater personal kindness and charity, and more complete self-abnegation than Dr. M. A. Boyd. In addition to his eminence in his profession, Dr. Boyd attained much dis-

tion in the artistic world of Dublin, where he frequently exhibited his exquisite works at the Exhibition of Water Colours in Molesworth Street. At the time of his death Dr. Boyd was in the prime of life, and it was in the hunting field he contracted a chill which quickly developed into acute pneumonia. His funeral to Glasnevin on 9th March was a remarkable demonstration of the esteem in which he was held both by the members of his own profession and by the general public. What made the occasion sadder was the fact that Dr. Boyd was accompanied to the grave by the remains of his devoted mother, an estimable lady, whose strength did not withstand the shock of her son's death, and she passed away within a few hours.

The announcement of the death of Mr. William Hague, F.R.I.A.I., on March 22nd, 1899, was received with general regret throughout Ireland. Mr. Hague was one of the ablest members of the Architectural profession in this country, and designed very many of the most important religious and secular edifices in Dublin and in the provinces. His remains were brought to Glasnevin for interment.

On the 14th of March, 1899, while riding "Dunlough" in the Meath Hunt Cup, at Navan races, Mr. Leonard Sheil, a well-known and most popular gentleman, was badly thrown, and received shocking injuries. He lingered until the 23rd, and, although attended by the most skilful doctors, he gradually grew weaker, and passed away. Mr. Sheil had formerly qualified for the Solicitors' profession, but relinquished its practice, being more attracted by the vigorous pursuits of hunting and the training of racers. An immense following of friends attended the funeral of this popular young sportsman to the beautiful necropolis at Glasnevin on the 25th of March, 1899.

On the 25th April, 1899, a famous Irish wit passed away in the person of Dr. Thomas Nedley. At the ripe age of 80 years he died at his residence, 4 Cavendish Row, Dublin, having been in failing health for a considerable time. During his illness he had been constantly attended with skill and devotion by Dr. Conway Dwyer, one of his colleagues on the Board of the Catholic Cemeteries Committee. Dr. Nedley's loss will long be keenly felt by his numerous friends, and his death has created a void in the Cemeteries Committee which it will not be easy to fill. This genial man was highly gifted, and with him the last—or one of the last—of the old school of Irish wits and *raconteurs* may be said to have disappeared. He was a

contemporary and intimate friend of the late Father Healy, of Bray, who was still more remarkable as a brilliant wit. Mr. T. P. O'Connor, M.P., thus notices an almost national loss:—"Everybody in Dublin knew, and there were few that did not love, Tom Nedley. There was an infectious good humour, a rollicking air, a heart in the man, that made everyone take to him at once. Tall, well-proportioned, with fine, deep brown eyes, always full of merriment, and not incapable of emotion, he was a splendid specimen of an Irish gentleman. He had almost to the end a beautiful voice, a keen appreciation of Irish humour, a ready wit, mimetic powers, and a quick ear, so that he could give you the thirty-two different accents of the thirty-two counties of Ireland. In his stories, which rolled out in a perennial stream, you saw and heard all the characters as in a play with many players, so well was he able to make his characters live by his wonderful powers. He lived till nearly his eightieth year. Peace to his ashes, kind, brilliant fellow that he was." His remains rest in a plot adjoining that in which the ashes of his life-long friend, Father Healy, repose. He was buried at Glasnevin Cemetery, 27th April, 1899.

The Very Rev. William Walsh, D.D., O.S.A., Prior of St. Augustine and John's, died at the convent of his Order in Thomas Street, Dublin, on 2nd April, 1899. This venerable priest was in his 80th year, and had ministered for the greater part of his ecclesiastical life in the place where he passed away, and it can truly be said of him that his long years of zeal and devotion, spent in the service of religion and charity, have produced abundant fruit. The new church of St. Augustine, Thomas Street—which replaced the old "John's Lane chapel"—is an edifice which for architectural beauty and extent of accommodation, takes high rank amongst the most important of the city churches. Its erection is chiefly due to the combined energies of Father Walsh and another eminent member of the Order, Father Crean, subsequently Bishop of Sandhurst. The Rev. Prior Walsh's remains were brought to Glasnevin for interment on the 5th of April, 1899.

The announcement of the death of Dr. Joseph E. Kenny, Coroner for the City of Dublin, ex-M.P., which occurred on the 9th April, 1900, came as a great shock. Although his constitution was far from being robust, his death was most unexpected. Dr. Kenny, who attained the age of 55, was born at Chapelizod. He was for several years one of the medical officers of the North Dublin Union, in which capacity he



DOCTOR THOMAS NEDLEY, M.D.

rendered valuable service to the sick poor in the small-pox hospital and convalescent home of the Union; and the Guardians, in testimony of those services, put on record "their deep sense of the courage, spirit, and ability with which he discharged the trying and perilous duties committed to him in time of public alarm and danger, of the kindness and skill which marked his conduct towards the patients under his charge, and of the readiness which he at all times displayed in co-operating with the Board and the Officers of the Union in alleviating the evils caused by the lamentable epidemic." In 1885 he was elected Nationalist Member of Parliament for South Cork, and represented that constituency with credit to himself and benefit to the district until Parliament was dissolved. He for some years subsequently represented in the Imperial Parliament the College Green division, City of Dublin. He was an unflinching supporter of Mr. Charles S. Parnell's policy, and at the time of the "split" in the National ranks, continued an ardent follower and supporter of his chief. Mr. Parnell often stayed with Dr. Kenny, and his house in Rutland Square, it is stated, was the rendezvous of the principal men of the party, where they met in conclave and made plans when confronted with critical issues. Dr. Kenny was on the executive of every Nationalist movement of his day. He was imprisoned for nearly six months in Kilmainham as a "suspect" during the Chief Secretaryship of the Right Hon. Mr. Forster. He subscribed large sums of money towards the maintenance of the National struggle, while to the poor he was always a thoughtful and liberal benefactor. He was one of the founders and directors of the 'Independent' Newspapers Company, and continued to be on its Board up to the time of his death. He was a man of refinement and culture, and took a deep interest in literary and artistic movements. He was elected Coroner for the City of Dublin in 1892, which post he filled up to the period of his death. The plot in Glasnevin Cemetery selected for his burial is situated in the same section as that of the late Mr. Parnell's. Although plots are not disposed of in that section, yet on application being made by the friends of Dr. Kenny, the Cemeteries Committee in this instance allowed the site to be secured. His burial took place on the 11th April, 1900.

On the 2nd July, 1900, Sir Thomas Farrell, President of the Royal Hibernian Academy, died at his residence Redesdale, Stillorgan, County Dublin, aged 70 years. The *Irish Times* in its

issue of the 5th July, in noticing the death of this distinguished Irishman, stated that:—"The public will learn with sincere regret of the death of the distinguished President of the Royal Hibernian Academy. Sir Thomas Farrell was the successor of Foley and Hogan; he maintained after these pre-eminent masters the best traditions of the Irish School of Sculpture. His career was a most remarkable one. Himself one of the most retiring of men, he was urged by the sheer pressure of his talent into the highest position that an Irish artist can fill in his own land. He adorned his native city with some of its most exquisite artistic ornaments, which will stand for all time in our midst as monuments as much of the great genius who carved them, as of the famous personages whom they represent. There was one unique feature in the accomplishments of Farrell—he was equally successful in relief, in bust work, and in statuary. Born in Dublin in 1829, he was the son of Terence Farrell, a Royal Hibernian academician, and reared in an atmosphere impregnated with artistic instincts, his brothers and he followed the profession of their father. His early days were passed in a time when the fine arts were more generously patronised in Ireland; and shortly after he became an exhibitor, his work came into great request. One of the first works that made him prominent was the magnificent bas-relief representing the last charge at Waterloo, designed for the Wellington Column in the Phoenix Park. His work was accepted after public competition, and has always been regarded as the glory of the great national memorial to the greatest of Irish soldiers. The action of the horses as they seem to spring from the bronze, the energy of the men, are a revelation in relief work. He was never afterwards seen to more magnificent advantage, and in a city rich in artistic treasures there is nothing that claims more of the admiration of the lovers of the fine arts. Another of his early works, which clearly revealed uncommon genius, was his memorial to Captain Boyd in the Cathedral of St. Patrick, the figure of which with its spirit of athleticism and courage can compete with anything of the kind with which we are familiar. His statue of Smith O'Brien standing at the head of D'Olier Street is another piece of sculpture which places him high in the foremost ranks of his splendid profession. The statue is one of the glories of the city, worthy of its contiguity to the masterpieces of Foley. The figures of Sir John Gray in Sackville Street, of Cardinal Cullen in the Pro-Cathedral, of Archbishop MacHale in the Square at Tuam, of Bishop Butler in Limerick, the seated figures of Sir Alexander



SIR THOMAS FARRELL, LATE PRESIDENT, ROYAL HIBERNIAN
ACADEMY

M'Donald in front of the Central Model Schools, and of Lord Ardilaun in St. Stephen's Green Park, the full-length figure of Lord O'Hagan and of Richard Lalor Sheil in the hall of the Four Courts, Sir Benjamin Lee Guinness facing Patrick's Close, Sir Robert Stewart, the famous Irish musician, in Leinster Lawn, Denis Florence M'Carthy, the poet, at Blackrock College, are a few of the immortal works which he chiselled. He was also the creator of the statues of Archbishop Murray in the Pro-Cathedral, Marlborough Street, of the Protestant Archbishop Whately, and of the famous Irish actor, Barry Sullivan, in Glasnevin Cemetery. Amongst his other works may be mentioned the imposing statue of the Queen, at the entrance of the Guildhall in Derry, which was unveiled some twelve or fifteen months ago by the Lord Lieutenant. His recumbent figure of Cardinal MacCabe over that illustrious churchman's grave at Glasnevin is one of the finest of its kind to be seen almost anywhere, and the busts from his studio, which must have been extraordinarily numerous, include those of Mr. Thomas Sexton in the City Hall, Sir John Gray in Glasnevin Cemetery, Sir Patrick Keenan at Tyrone House, and Father Reffe at Blackrock College. On the death of Sir Thomas Jones in 1893, Farrell was elected President of the Royal Hibernian Academy, and the following year he received the honour of knighthood. In that exalted position he made strenuous efforts to secure an increased Government grant for instruction in draughtsmanship and painting in Ireland, but he failed to obtain more than the small sum of £300 annually voted. Sir Thomas was a constant exhibitor at the Royal Hibernian Academy. At the last Exhibition he showed a beautiful gilt group representing Rescue, but he was less successful in the imaginative than in the realistic branches of his art. The chief and characteristic features of his best work were strength of outline, command over facial expression, and grace of pose. In private life Sir Thomas was essentially a retiring man. Diffident to an extraordinary degree, he never seemed satisfied with his finished work, and it is related that on one occasion at the moment of the unveiling of one of his most important pieces he rushed from the building lest the result of his labours might appear to him unsatisfactory. He never married, and may be said to have lived entirely with his work and his art, but by those who knew him intimately he was greatly beloved. His memory will remain green amongst Irishmen so long as his masterpieces stand in our midst, and



JAMES SPRING'S MONUMENT AND VAULT, GLASNEVIN CEMETERY

his achievements will ever remain in conjunction with those of Foley and Hogan, Barry and Maclise, as a magnificent demonstration of the artistic instinct and capacity of Irishmen." The burial (which was private) of Sir Thomas Farrell took place at Glasnevin Cemetery on the 4th July, 1900.

The Cemeteries Committee, in the death of Mr. James Spring, which occurred on the 12th July, 1900, lost one of its most respected and useful members. He had been a member of the Board for nearly a quarter of a century.

On the 14th July, 1900, the Cemeteries Committee lost another of its most valued and highly respected members by the death of the Right Hon. Joseph M. Meade, P.C., LL.D., When it became known in the city that Alderman Meade was dead, expressions of sorrow were heard on all sides, as he had by his many good qualities, his genial disposition, his noble and upright character, endeared himself to all with whom he came in contact. In politics, Alderman Meade was always a strong Nationalist, and backed up his opinions in a most liberal manner with his purse. In the year 1890, when the division took place in the Nationalist ranks, the deceased alderman ranged himself on the side of Mr. Parnell, and during the time of the "split" was a most earnest supporter of the principles of Parnellism.

Alderman Meade, who was born in 1839, was a son of the late Michael Meade, Esq., J.P., of St. Michael's, Merrion, and Great Brunswick Street, Dublin. In due course Alderman Meade entered his father's building works, and after acquiring a thorough knowledge of the trade, was taken into partnership in the firm. On the death of his father, the deceased alderman succeeded to the business, and under his management it grew to huge dimensions, some idea of which may be gathered from the fact that, on an average, 900 men were kept employed there.

Several exceedingly large contracts have been carried out by the firm since it came under the control of the late Alderman—notably all the masonry work in connection with the Loop Line railway, Bray Catholic church, numerous Artisans' dwellings, the beautiful Convent of the Little Sisters of the Poor, South Circular Road, and Guinness's printing works; while the firm were also contractors to the Board of Works, and at the time of his death was engaged in erecting, amongst other buildings, the new Novitiate at Marino. What a busy man Alderman Meade was may be gathered from the fact that,

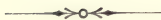


RIGHT HON. JOSEPH M. MEADE, P.C., LL.D.

in addition to presiding so ably over the flourishing firm in Brunswick Street, he was Chairman of the Hibernian Bank; Director of Messrs. Bolands (Limited), the Ocean Accident Guarantee Corporation, the Liverpool, London, and Globe Insurance Company; Member of the Privy Council; Alderman of the Corporation, and as such, a member of the Finances and Leases and Rates Committees, and a member of the Port and Docks Board. He was elected to the Corporation on the 25th November, 1886, as Alderman of the Trinity Ward, in succession to the late Sir James William Mackey.

In 1889 he was selected to fill the office of High Sheriff, and did so with honour to himself, and credit to the city. In 1891 he was appointed Lord Mayor, and so successful were his efforts in the interests of the citizens, that he was re-elected for the year 1892. During the Tercentenary celebrations of Trinity College, he had bestowed on him the honorary degree of LL.D.

In 1893 he was appointed a Privy Councillor. In 1892 he was co-opted a member of the Loan Fund Board, where his advice was always sought on account of his great business capacity. He was one of the trustees of the Cemeteries. His remains were interred in Glasnevin Cemetery on 17th July, 1900.





CATHOLIC CEMETERIES OFFICES, 4 RUTLAND SQUARE

CHAPTER XX.

THE tenure of the old offices on Ormond Quay, in which space was very limited, having only a few years to run, and accommodation being urgently needed for the records which had accumulated to an immense extent, as well as more room being required for the augmented office staff consequent on the great increase in the number of forms and records necessarily kept, the Cemeteries Committee secured, through the successful negotiations of one of its members, Mr. Lombard, the present extensive offices, 4 Rutland Square, possession of which was obtained on the 16th October, 1894. They were opened for the transaction of business on 1st July, 1895. The fine paid for the premises, which are now subject only to a nominal rent of £11 18s. 2d., is noted in a preceding chapter. The structural alterations—which included the building of two spacious strong-rooms in the basement—office fittings, new sewers, etc., painting, and architect's fees, amounted to £1,797 17s. 4d. The building portion of the work was executed by Mr. Kiernan, and the office fittings by the old and well-known firm of T. & C. Martin—all the work being carried out according to the plans and specifications, and under the supervision of Mr. William H. Byrne, Architect.

Necessity having arisen for additional ground for ordinary non-vested burials, the Committee, since acquiring their new offices, have, as already stated, extinguished the heavy annual rent which was payable out of the lands of "Violet Hill," by purchasing the fee thereof, which, with law costs, reached the sum of £4,304 14s. 7d. Of this amount £4,250 was obtained as a loan from one of the Dublin Banks; but the sum has by instalments been reduced, and only £3,250 now remains unpaid. In addition, a head-rent of £14 2s. 8d., which was payable out of the same lands was, as before noted, extinguished by payment of £566 19s. 0d.

These lands are now being enclosed by a boundary wall—the contract entered into for its construction exceeding £3,600. The large payments now specified do not, however, terminate the expenditure necessary to make this ground suitable for the purposes of burial. For the laying-out of the grounds, when enclosed, by walks, planting, levelling its uneven surface, and



INTERIOR VIEW OF CATHOLIC CEMETERIES OFFICES, 4 RUTLAND SQUARE



BOARD ROOM, CATHOLIC CEMETERIES OFFICES, 4 RUTLAND SQUARE

constructing the necessary sewers for its drainage will, it is estimated, involve a further outlay of several thousand pounds. When these lands are enclosed the extent or area of Glasnevin Cemetery will comprise 86A. 1R. 21P. statute.

During the period (from 1895 to 1900) that these large payments were being made, the Committee were only able to make grants out of their revenue to Charitable Educational Institutions to the amount of £271.

In the year 1899, at the hearing, before a Parliamentary Committee, of a Bill promoted by the Dublin Corporation for extending the boundaries of the city—so as to include Glasnevin Cemetery and the lands adjoining owned by the Board—the Committee endeavoured to have either the premises excluded, or a clause inserted giving differential rating as regards the Cemetery and those lands. The proceedings involved an expenditure of some five or six hundred pounds in Parliamentary costs.

With the view to improve the surface of a portion of the ground of Glasnevin Cemetery, the Cemeteries Committee obtained, in 1899, from Mr. Ramsay, nurseryman and landscape gardener, a report on the subject. Immediately on receiving this report, a number of extra workmen were employed for a lengthened period under the supervision of Mr. Ramsay, to carry out the works recommended by him—which included the removal of several trees, extensive pruning of others, levelling of the ground, spreading over the surface fine clay, extensive sodding of borders of walks, and placing upright several hundreds of headstones which, for want of foundation walls, had fallen out of the perpendicular. These improvements were carried on for nearly fifteen months at an outlay of about £1,100, and added much to the pleasing appearance of the grounds of the Cemetery.

In 1895-'96 the Glasnevin Cemetery, which for a period of nearly fifty years previously had not been liable for rates, was now sought, by an aggressive movement of the Valuation Department, to be assessed. Some time before inquiries having been made by the North Dublin Union Guardians, as to why the Cemetery had been exempted, a letter of the late Sir John B. Greene, Commissioner of Valuation, dated February 19th, 1892, addressed to the Clerk of the North Dublin Union, and published in the newspapers, stated:—“The exemption of this property (Glasnevin Cemetery) has now existed for the last forty years, and it is probable that the exemption in the first instance, arose from the fact that the profits arising from

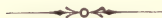
burials were stated to be devoted to charitable purposes, and that there was no private or personal emolument arising therefrom. In this view of the case, Glasnevin Cemetery is different from Mount Jerome, the profits of which go directly to the shareholders."

The action taken by the Valuation Department came on for hearing before the Right Honorable the Recorder, who, after the case was argued by Counsel, gave a decision adverse to the contention of the Cemeteries Committee, which was that the Glasnevin Cemetery should, as a Charitable Institution, still continue to be exempted from assessment. From the decision given in the Recorder's Court, the Cemeteries Committee brought an appeal "In the High Court of Justice in Ireland, Queen's Bench Division." The case was argued in that Court with great ability by Counsel—representing respectively, the Cemeteries Committee and the Valuation Department—and on 8th June, 1896, the majority of the Court, consisting of Mr. Justice Holmes and Mr. Justice Johnston, delivered judgment, which substantially confirmed the adverse decision of the Recorder. The other member of the Court, the Honorable Mr. Justice William O'Brien, however, dissented, and in a judgment of great ability, legal *acumen* and lucidity, recorded his opinion that Glasnevin Cemetery should be, as it had been for the last fifty years, exempted from assessment.

The result of this adverse decision has been that a new impost or tax of considerably over £400 annually, has been permanently fixed upon the Cemetery, and the Charitable Educational Institutions in and near the city of Dublin deprived of this large amount, which otherwise would find its way towards their maintenance and support.



Dublin Catholic Cemeteries.



In the year of this work being published, the following gentlemen constituted the COMMITTEE:—

Trustees :

HIS GRACE THE MOST REV. WILLIAM J. WALSH,
Archbishop of Dublin.

JOSEPH R. O'REILLY, ESQ., D.L.

CHARLES KENNEDY, ESQ., J.P.

Committee :

CHARLES KENNEDY, ESQ., J.P.

JAMES F. LOMBARD, ESQ., J.P.

EDWARD J. STAPLETON, ESQ.

DAVID COFFEY, ESQ., J.P.

JOSEPH WOODLOCK, ESQ.

WILLIAM J. MARTIN, ESQ.,
M.D.

JOSEPH N. LENTAIGNE, ESQ.,
B.L., J.P.

WILLIAM KELLY, ESQ., J.P.

SIR JOHN E. BARRY, KNT.

MOST REV. DR. DONNELLY,
Bishop of Canaan.

JOSEPH R. O'REILLY, ESQ.,
D.L.

WILLIAM H. O'KELLY, ESQ.

VERY REV. MILES CANON
McMANUS, P.P.

WILLIAM R. J. MOLLOY, ESQ.,
M.R.I.A., J.P.

CORNELIUS PELLY, ESQ., J.P.
AMBROSE PLUNKETT, ESQ.

CONWAY DWYER, ESQ., M.D.
THOMAS O'DONNELL, ESQ.

VALENTINE B. DILLON, ESQ.

JOHN E. FOTTRELL, ESQ.

RICHARD P. CARTON, ESQ.,
Q.C., County Court Judge.

ALDERMAN WM. F. COTTON,
J.P.

VERY REV. TIMOTHY CANON GORMAN, P.P.

Secretary :

C. COYLE.

Offices :

4 RUTLAND SQUARE, E., DUBLIN,

Office Staff.*Chief Clerk :*

C. D. COYLE.

Clerk :

EDWARD CONRY.

*Junior Clerks :*PATRICK QUINN. THOMAS KELLY.
ERNEST BAYLEY.*Book-keeper and Accountant :*

JOSEPH H. WOODWORTH.

Glasnevin Cemetery.*Chaplain :*

VERY REV. HENRY MURPHY, P.P.

Acting-Chaplain :

REV. FRANCIS J. COFFEY, C.C.

Superintendent :

JOHN O'CONNELL.

Sexton :

JAMES W. GEARY.

Assistant to Superintendent :

JOHN W. NOWLAN.

Clerk :

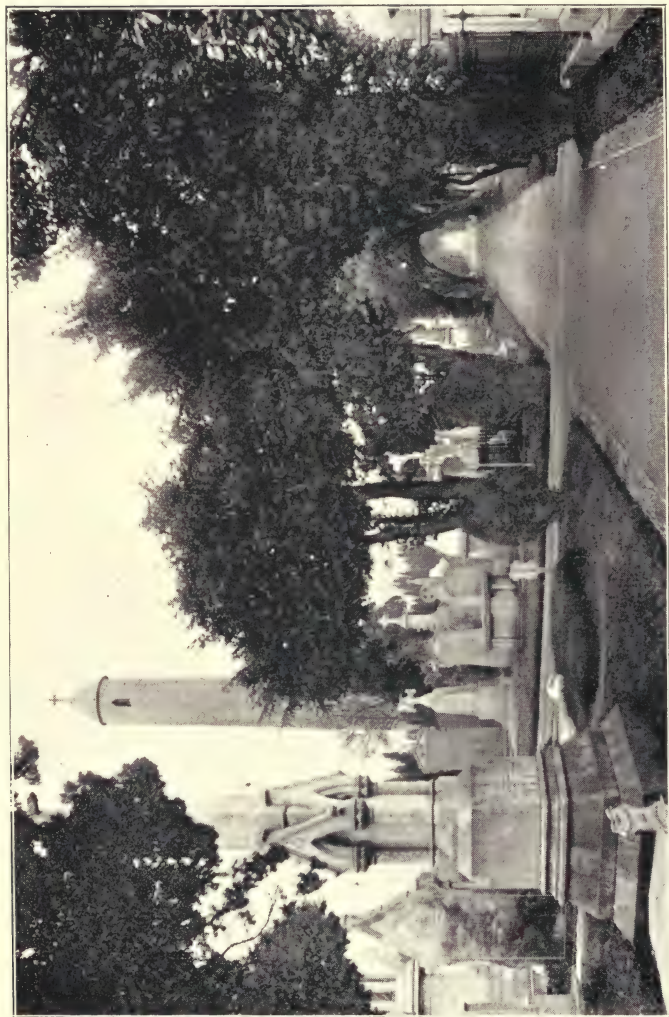
DANIEL O'CONNELL.

Golden Bridge Cemetery.*Chaplain :*

VERY REV. PHILIP CANON CARBERRY, P.P.

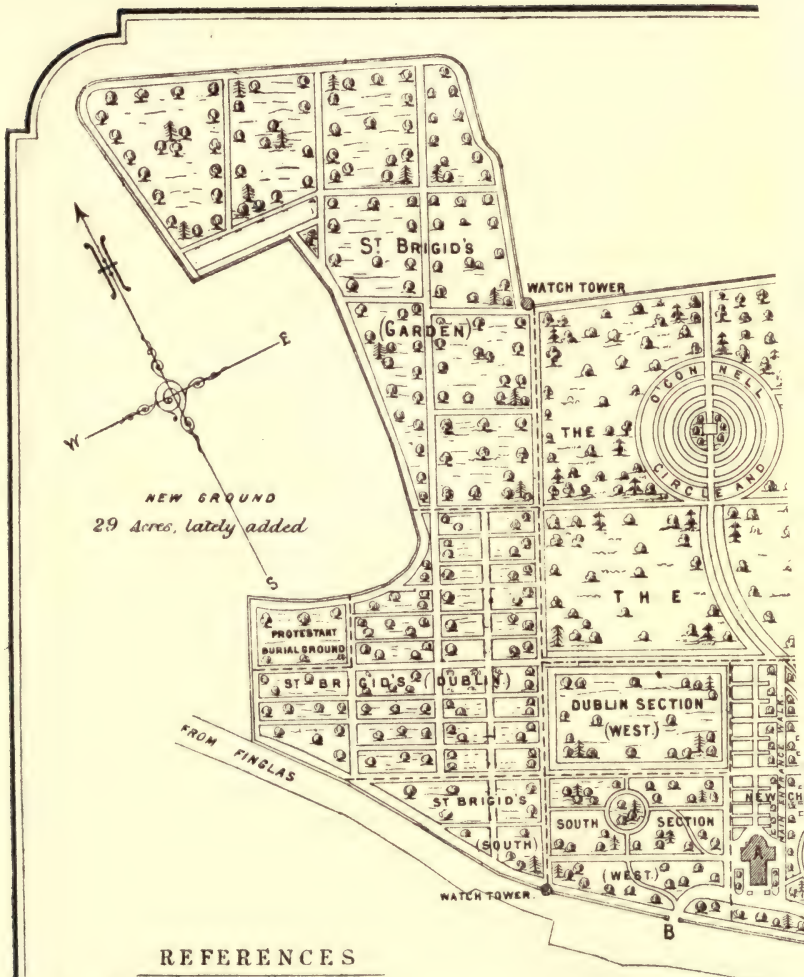
Acting-Chaplain :

REV. S. J. EGAN, C.C.



VIEW LOOKING EASTWARD INSIDE OLD ENTRANCE GLASNEVIN CEMETERY

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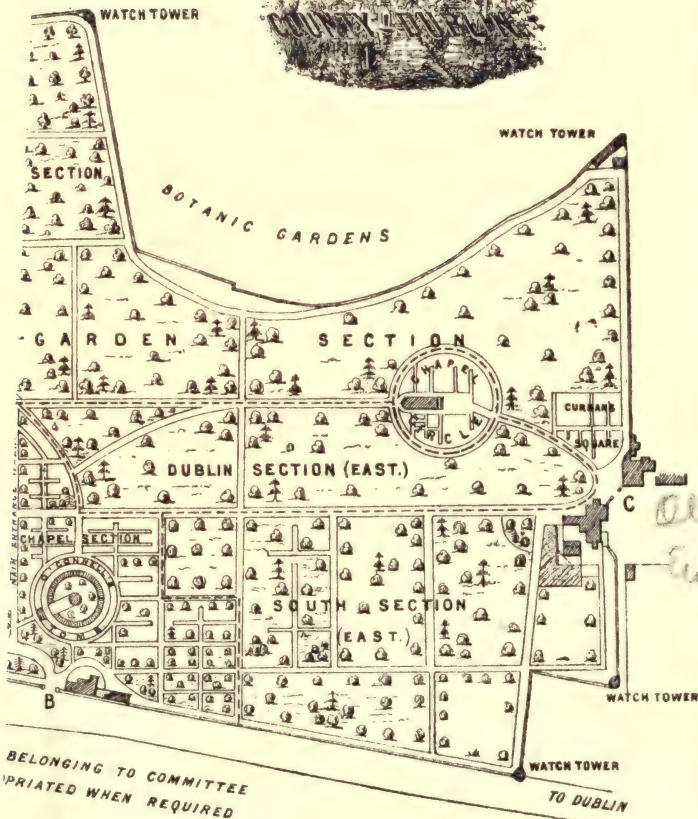


REFERENCES

- A** Mortuary Chapel
B.B. Principal Entrance, with Offices and Superintendents Lodge
C Eastern Entrance, Saxton's Lodge &c

NOTE. Boundaries of Sections shown thus -----

GROUND BEL
TO BE APPROPRI



BELONGING TO COMMITTEE
APRIATED WHEN REQUIRED

SCALE.

500

1000 Feet

APPENDIX.

CONSTITUTION OF COMMITTEE.

THE Catholic Cemeteries Committee (formed in 1828) was constituted, "The Dublin Cemeteries Committee" or Governing Body, under an Act of Parliament (9 & 10 Vict., cap. 361), which authorises them to fill up any vacancies occurring on the Board by co-option of new members.

ABSTRACT OF BYE-LAWS.

In pursuance of the powers conferred by Act of Parliament, the Governing Body have made Bye-Laws which include, amongst other matters, the following regulations :—

GENERAL MEETINGS.

General Meetings shall be held on the first Wednesday of every month, when the minutes of the last previous General Meeting, and of all subsequent meetings of Rotation and other Sub-Committees, shall be read, approved, rejected, or modified as at such General Meeting shall be thought fit ; that a statement of accounts shall be read, as well as reports from the officers, and orders given thereon ; all correspondence dealt with, and motions of which seven days' previous notice shall have been given. Rules as regards resolutions or amendments are laid down ; any member absent for fifteen minutes after the time fixed for a meeting of the Rotation or Visiting Committees, incurs a penalty, and no member can be included in the Visiting Committee who had not attended the General Meeting for the month.

ROTATION SUB-COMMITTEE MEETINGS.

The members of this Committee meet each Tuesday and each Friday, and the work to be done by the Committee is, to examine and check the cash accounts ; to compare them with the Bank book, and to see that all moneys received had been lodged ; to examine and check the several weekly and other accounts of petty charges, rent, taxes, salaries and wages, and order payments if approved—all such orders to be entered in the "Transaction Book." The chairman at such meeting is required to sign, and the secretary to counter-sign drafts for payment of the several sums ordered, the particulars of which are entered on the block, and initialed by the chairman. The various books and records of the Cemetery are to be examined, and seen that all have been written up to current date. The Committee have also to inquire into complaints (if any) against persons in their employment, and cause an entry of the complaint to be made in the "Transaction Book" ; to examine, and if desirable

approve all plans for monuments proposed to be erected, together with the proposed inscription which the applicant wishes to have cut. Some members of the Committee must also see, by a careful system of checking, that all entries are correctly made in the Register, as regards the names of persons interred in both Cemeteries, recording the letter and figure, sexton's number, registrar's number, age, and place of former abode of person interred, and other particulars in accordance with the forms. It may be added that all minutes of the proceedings and resolutions are entered by the Secretary during the meeting, and authenticated before the close of the proceedings by the signature of the chairman; and same subsequently neatly copied into the "Transaction Book," and read aloud by the secretary, and compared by the chairman at the next meeting of the Governing Body, and when so read and compared, signed by the chairman.

VISITING SUB-COMMITTEE MEETINGS.

The members of this Sub-Committee meet three times in the month—twice in the month for the purpose of visiting Glasnevin Cemetery, and once for the purpose of visiting Golden Bridge Cemetery. Their duty is to walk over and inspect the grounds, houses, tombs, etc., and inquire and report upon all matters connected with the officers employed there, and the general management of the affairs of the Cemeteries, and whatever may be necessary to keep the same in thorough and complete repair; as well as upon all other matters referred to them.

RULES AS TO BURIALS, ETC.

The following rules as regards burials at Glasnevin and Golden Bridge Cemeteries were framed by its Governing Body under powers given by a special Act of Parliament, many years ago, and their insertion here is for the perusal and guidance only of persons who require such information:—

REGULATIONS AS TO THE CEMETERIES.

The Sacrifice of the Mass is offered up every day in the Mortuary chapel of Glasnevin Cemetery for the repose of the souls of those whose remains are interred in both Cemeteries.

The Cemeteries are open daily from 6 o'clock, a.m., to 6 o'clock, p.m., in the summer months; and from 7 o'clock, a.m., to sunset in the winter months. No person is, under any circumstance, permitted to remain in the Cemeteries in violation of this rule.

The offices, 4 Rutland Square, Dublin, are open on each week-day from 9.30 o'clock, a.m., to 5 o'clock, p.m.; on Sundays, from 10.15 to 11.15 o'clock, a.m.

Admission to the O'Connell crypt in Glasnevin Cemetery is, on application at the gate, allowed from 12 o'clock noon, to 4 o'clock, p.m. each day in the summer months, and from 12 to 3 o'clock in the winter months.

All persons employed in the Cemeteries are strictly prohibited from soliciting or receiving gratuities of any kind, under penalty of dismissal.

At Glasnevin Cemetery a book is provided, in which may be entered any observation on the condition of the Cemetery, the management of funerals, or otherwise, for the inspection of the Visiting Committee of the Governing Body at its periodical attendance.

Any demonstrations within the Cemeteries by processions, the use of the emblems, or otherwise, of a party or political character, or the playing of bands, or the use of music other than the chanting by the clergy of the Service of the

Church, are prohibited in the strictest manner. The superintendent is bound, in the event of his having reason to anticipate any such demonstrations being intended, or on any such being attempted, to take such steps to prevent any breach of this Bye-law, as in his discretion he shall deem necessary.

INTERMENTS.

The arrangements as to interments can be made only at the offices, No. 4 Rutland Square.

'Twenty-four hours' notice at the least must be given at the offices previous to having a grave opened in either of the Cemeteries. With the view of preventing one funeral interfering with another, or the like inconvenience, the time fixed for arrival of the funeral at the Cemetery *should be punctually observed*.

In the event of the requisite notice of an intended interment not having been given, and arrangements made within the specified time, an extra charge is imposed. In no case, except extreme urgency, is interment allowed on the day of issue of an order for burial.

No interment is permitted to take place in either of the Cemeteries after 12 o'clock (noon), except of bodies brought from or beyond a distance of seven miles from the General Post Office, Dublin. Interments may be made at a later time under pressure of circumstances, authorisation having been previously obtained from the secretary therefor; the circumstances to be reported to next Rotation Committee.

This regulation shall not apply to the immediate burial of subjects of Coroner's inquest, Health Committee, or like cases of urgent necessity, *on production of the proper orders from the offices, 4 Rutland Square*. In all other cases of arrival after hour fixed, the coffin shall be deposited in the mortuary vault, a fee being charged therefor.

All charges and fees must be paid at the offices of the Governing Body, before the order be issued. No money can be received for any purposes connected with the Cemeteries (save fees for use of mortuary house), except at the offices, and by the proper officer. No money can be received without a receipt on the proper form being at once given for the amount paid, and an entry of such payment being immediately made in the book, which is the usual record for such transactions.

No coffin is admitted into the Cemeteries unless the usual order for interment, having been paid for and obtained at the office, be lodged with the sexton at the Cemetery.

No interment order is issued until every particular required by the form of such book be given by the applicant, and duly entered and authenticated.

When an application is made for burial in a grave or plot granted in perpetuity, the grant shall be produced, or its non-production be satisfactorily accounted for by statutable declaration, made, if possible, by the grantee, if living, or by some member of his or her family. The mere production of the grant, except by the grantee or his or her legal representative or devisee, or some person duly authorised, to the satisfaction of the Governing Body, shall not be sufficient to authorise the opening of the ground allotted therein for interment; nor except by his or her immediate authority, can any person be interred therein, save and except immediate members of the grantee's family, as shall come within the instructions in that behalf of the Governing Body to their officers. When peculiar and urgent circumstances arise, the secretary may dispense with these regulations, the particulars to be reported to the next Rotation Committee. Should the secretary, in the exercise of his judgment, be

of opinion that the circumstances do not warrant his using this authority to dispense with these regulations, the remains may be placed in the mortuary vault, or (at the choice of the applicant) in a grave paid for in the usual course until the decision by next Rotation Committee be had on the question involved.

All graves when re-opened are to be excavated to the top of the last coffin placed therein.

Any grave may be secured in perpetuity by purchase within one week from the issue of an order to inter therein; after the lapse of that time, or the first interment, the right to make further interment in such grave is forfeited, except to members of the same family already interred therein, as in next rule is provided.

Any ground in which non-vested interments have taken place, shall not again be re-opened for new interments, for a period of seven years at the least, except for members of the family already buried therein; and then not, save as to plots the charge of which does not exceed £4, unless the perpetuity be secured immediately previous to second interment.

The ornamenting of graves by planting is strictly confined to the use of box, dwarf shrubs, flower roots and seeds, for decorative purposes.

No grave can be dressed in either of the Cemeteries without an order from the office, and no grave can be dressed except by workmen employed by the Committee.

Grants of ownership must be produced at the office when arrangements are being made for having head-walls or other foundations built, or its non-production be accounted for to the satisfaction of the Committee.

REGULATIONS FOR RELIGIOUS SERVICES.

Subject to the following regulations, the burial service will be read in the mortuary chapel by the chaplain of the Cemetery, or by a priest deputed to take his place.

To preserve order, and to consult the decorum befitting the solemn occasion, the following rule must be strictly observed:—Funerals shall enter the mortuary chapel through the door opening in the porch, and shall leave by the door on the east or on the west, as the one or the other may be contiguous to the section of the Cemetery in which the interment is to take place.

If from the disease causing death, or the condition of the coffin, or the interval between the death and the funeral, or from any other cause, there be, in the judgment of the superintendent of the Cemetery, good reason to apprehend infection, or contagion, or occurrences not becoming the reverence due to the sacred edifice, he shall have power to prevent the remains being taken into the chapel;—unless by written instructions from the office it be certified to him that all necessary precautions have been taken against contagion, etc.

The remains of any person who shall have died beyond three days previous to the day of interment, or of any disease or disorder of an infectious or contagious nature, shall not be admitted to the chapel, unless the same be enclosed in a coffin of lead or zinc; or unless special permission be applied for before 12 o'clock, on the day preceding the funeral, and be granted: the written permission to be handed to the superintendent. Prayers, however, will be said by the chaplain in the porch of the chapel, over such cases as it may be found impracticable, from the above circumstances, to have brought into the chapel.

The remains of any persons to be interred in ground purchased in perpetuity shall, subject to the foregoing rules, be taken into the chapel for a separate service to be performed over the remains of such person; provided the funeral

arrive at the Cemetery before 11 o'clock, and that notice of such funeral be given at the office on the day preceding the funeral, in order that same may be duly recorded, and communicated to the chaplain. If the time for arrival at the Cemetery as fixed and recorded be not punctually observed the privilege cannot be guaranteed or insisted upon.

Prayers shall be recited in the chapel over the remains of all other persons to be interred in the Cemetery, in such order and subject to such arrangements as the superintendent shall, according to the circumstances of the occasion, find it advisable to make at the time, but subject always to the approval and sanction of the chaplain or his representative in attendance.

Usually all religious services are performed by the priest representing the chaplain of the Cemetery ; if, however, the family of the deceased, or other friend having the arrangement of the funeral, should wish that the service in the chapel should be performed by a priest other than the chaplain, notice of such wish shall be given at the office on the day preceding the funeral. But every such arrangement must be submitted to the chaplain, and receive his approbation.

In case the chaplain or his representative attending, should find it not convenient to accompany any funeral from the mortuary chapel to the grave, there shall be no obligation upon him so to do ; but he may sanction the last prayers being recited there by any priest attending the funeral, and who is personally known to him.

The chapel shall not be occupied by any service, ceremonial, sermon, instruction, or any function connected with a funeral for a longer period than twenty minutes, unless by written permission issued at the office.

Any person directed by the superintendent or any of his assistants to leave the chapel, shall not be permitted to remain therein.

No person shall be permitted to stand upon the kneeling or sitting chairs in the chapel.

THE ARRANGEMENT OF FUNERALS AT NEW ENTRANCE.

The hearse or bier may proceed to the chapel door ; other carriages shall not be permitted to pass beyond the gate. The hearse, and persons attending each funeral shall enter the grounds only by the entrance gate at the Dublin side of the Cemetery and adjoining the offices, and shall leave the Cemetery by the gate at the Finglas side of the same. Drivers shall at once take their carriages within the enclosures at the side of the road opposite the entrance gates, the horses' heads being turned towards the City, and shall leave the enclosures by the space left open in same, facing the horses' heads.

All arrangements connected with funerals within the Cemetery grounds shall be entirely under the control, and subject to the direction of the superintendent, save herein as provided for.

For the tolling of the bell during a funeral a charge shall be made of five shillings.

All business connected with funerals on their arrival at the Cemetery, or interments about to take place therein, shall be transacted in the porch connected with the offices at the entrance gate.

The *Angelus* shall be tolled on the chapel bell daily at the usual hours,

MONUMENTS.

All plans for intended monuments proposed to be erected must be accompanied by an application in writing for permission to erect same, when executed, from the owner for the time being of the plot on which it is proposed to be placed ; the plans, etc., accompanying such a letter to be signed by the applicant.

Duplicate sketches or tracings drawn, in ink, to inch scale from the plan of every intended monument or tombstone or railings proposed to be erected in the Cemeteries, together with the proposed inscription, also in duplicate, or any addition to any existing inscription must be furnished on tracing-paper to the secretary for approval by the Board.

No headstone or other monument when completed can be admitted into the Cemeteries until the Committee's certificate of approval be obtained for its erection, and be lodged with the sexton at the Cemetery in which the headstone or monument is to be placed.

In no case can any headstone or other monument erected in the Cemeteries, be cleaned up, painted, or otherwise renovated, unless and until the Committee's certificate of permission authorising the execution of the work be previously obtained and lodged with the sexton. Application for such permission must in all cases be made direct to the Committee by the owners of the plots.

All sketches of proposed monuments and copies of inscriptions, etc., intended to be submitted to the Committee for the week, must be lodged at the offices not later than Tuesday.

No monument or headstone can be erected without having suitable foundations built to support same. Every headstone must be set in a socket-stone. All building beneath the surface is executed by the workmen employed by the Committee, under the supervision of the superintendent. The cost of all such work must be defrayed by the parties erecting the monument.

The pedestal and die of all large and heavy monuments, or of any monument to be erected in the Cemeteries of Glasnevin or Golden Bridge, shall be in the solid. No die or pedestal of brickwork, or other light material, veneered or encased by or with slabs, etc., shall be permitted to be erected, in any case, or under any pretext.

No stonework forming portion of any monument proposed to be erected in the Cemeteries having water-lines or other like defects, shall be allowed to be erected.

No stone erection proposed to be erected in the Cemeteries shall be painted.

In any case where the superintendent is not thoroughly satisfied with the manner in which a monument, or its appendages, etc., has been erected, executed and finished, he shall not endorse the permit entitling the person erecting or executing the monument, etc., to be refunded the deposit made on monumental certificate.

No person in the employment shall interfere in or suggest the engagement of any sculptors, stonecutters, or others, to erect or repair monuments, or to do any other work in the Cemetery.

All work of stone-masons and others employed in the erection of monuments shall be admitted into the Cemeteries before 9 o'clock, a.m., or from 1 o'clock, p.m., to hour of closing, and not at any other time,

CHARGES FOR THE PURCHASE OF GROUND IN PERPETUITY.

GLASNEVIN CEMETERY.

		ft.	ft.	
New Chapel Section,		8	by 4	£32 to £48
Do. do. Special and Select sites, sub- ject to Committee's permission and such conditions as they in each case may make			„	£64 to £100
South Section—				
Third, second, and first border plots ...			„	£7 10s. to £15
Fourth border plots			„	£4 0 0
Others interiorly situated	8	„	2	2 0 0
Dublin Section—				
West { Second and first border plots	8	„	4	£10 to £15
Third plots from Mf., inclusive		„		£4 0 0
Others interiorly situated	8	„	2	2 0 0
East, { First border plots	8	„	4	5 0 0
Second border plots		„		4 0 0
Others interiorly situated	8	„	2	2 0 0
Garden Section (vicinity of O'Connell Circle)—				
First border plots	8	„	4	15 0 0
Other first border plots		„		5 0 0
Second border plots		„		4 0 0
Third border plots		„		2 5 0
Other plots interiorly situated	8	„	2	0 15 0
Chapel Circle, Curran's Square, and O'Connell Circle	8	„	4	£15 to £32
St. Brigid's Section—				
Garden, Dublin { First border plots	8	„	4	£48 0 0
South. { Second border and all other plots		„		£32 0 0
Second and first border plots		„		£15 to £32
Third border and all other plots		„		£6 0 0
Second and First border plots		„		£10 to £15
Third border plots		„		£4 0 0
Other plots interiorly situated	8	„	2	2 0 0

Uniformity in the arrangements, as determined, being imperative, no plot less than 8 ft. by 6 ft. can be disposed of in certain favoured localities, as specified in detailed list exhibited in the offices.

Additional ground to plot of 8 ft. by 4 ft., according to situation, at the price stated for same in detailed General List of Charges in the offices.

GOLDENBRIDGE CEMETERY.

		ft.	ft.	
Chapel Circle		8	by 4	£7 10 0
Barrack Section			„	4 0 0
Canal Section			„	3 0 0

VAULTS.—GLASNEVIN CEMETERY.

O'Connell Tower,	{	Furnished with solid cast metal doors, iron gates, with lattice wire, locks, etc., and the surface of vaults completed with best Wicklow granite cut stone,	{	ft. ft. 8 by 8	£	s.	d.
O'Connell Circle,					200	0	0
Along Walks				8 „ 6	45	0	0
Do.				8 „ 4	33	0	0

Bodies proposed to be placed in vaults purchased since July, 1871, must be enclosed in leaden coffins.

FEES FOR INTERMENT.

To be paid in addition to charges for vaults or ground, etc., purchased in perpetuity.

		Each Adult.			Child under 12 years.		
		£	s.	d.	£	s.	d.
In New Chapel Section—							
Private vault		3	0	0	2	0	0
St. Brigid's Section—South and first borders in Dublin division of such section		3	0	0	2	0	0
O'Connell Circle Ground (also Chapel Circle, Golden Bridge)		2	0	0	1	10	0
Curran's Square, Chapel Circle		1	10	0	1	0	0
South Section—							
First, second, and third border plots		1	10	0	1	0	0
Fourth and all others		0	17	6	0	10	0
{ Dublin Section—							
First and second border plots		1	10	0	1	0	0
First border plots (also Barrack section)		1	2	6	0	12	6
Second and all other plots (also in Canal Section)		0	17	6	0	10	0
Garden Section (Vicinity of O'Connell Circle)—							
First border plots		1	10	0	1	0	0
Other first border plots		1	2	6	0	12	6
Second border plots		0	17	6	0	10	0
All others		0	12	6	0	6	6
St. Brigid's Section—							
Second borders in Dublin division, and first and second borders in Garden division		1	10	0	1	0	0
All others in Dublin division		1	2	6	0	12	6
Third and all others in Garden division		1	2	6	0	12	6
Common graves in Old Section, non-vested ground		0	15	0	0	8	0
Common graves in New Section, non-vested ground		1	2	6	0	12	6

POOR.

		Each Body.		
		£	s.	d.
Government and other Public Institutions, Coroner's cases	0 5 0
(except in latter case, when interred by members of deceased's family, then the charge is only 1s. 6d.)				
The general public	0 1 6

BUILDING FOUNDATIONS, ETC.

Headwall at a plot, 8 ft. by 2 ft....	Brick or Concrete	From £1 10 to £1 15	According to situation.
Do. do. 8 ft. by 4 ft....		„ 3 0 to 3 10	
Two piers, 9 in. by 9 in. ...		„ 1 1 to 1 7	
Do. 9 in. by 14 in. ...		„ 1 7 to 1 10	
Do. 9 in. by 18 in. ...		„ 2 8 to 3 0	
Wall of 9-inch brick or concrete round ...		„ 9 0 to 12 0	

Other building executed according to dimensions of plot, situation, etc.

OTHER FIXED CHARGES.

Searching Records—				£	s.	d.
First year or any part thereof	...	...	...	0	1	0
Each subsequent year or part thereof	...	...	...	0	0	6
Certificate of Extract from Records (exclusive of stamp)	...	...	...	0	5	0
Entry of Grant in Register of Grants, each	...	...	...	0	2	6
Noting Transfer of Grant (if allowed)	...	...	...	0	2	6
Railing Permission Fee	...	...	...	1	10	0
Renovation Certificate	...	...	...	0	1	0
For use of Mortuary Chapel	...	...	...			Nil
Dressing Order, each grave	...	...	...	0	1	0
Turfing a grave, on the privilege of selection being exercised	...	...	...	0	2	6
Removal of a body—Double Interment Fee.						
Depositing a body in Mortuary house	...		{ each Adult	0	5	0
Do.	do.	Poor	{ each Child	0	2	6
			each Body	0	1	6
Late Notice of intended Interment—						
When Fee is over 12s. 6d.	...	...	...	0	5	0
When under 12s. 6d.	...	...	...	0	2	6
Opening Grave Permission Order (if allowed by Committee), to satisfy persons that body is in grave—The usual Adult Interment Fee for each grave opened.						
Each coffin exceeding 2 ft. in width—Double Interment Fee of Adult.						
Opening a grave or plot to see if it be practicable to excavate same—Adult Interment Fee therein.						
For each coffin temporarily raised out of grave	...	...	...	0	10	0
For excavating a grave	...	...	...	1	0	0
For excavating a plot	...	...	...	1	10	0
For each Special Certificate	...	...	...	0	5	0
For each correction in an entry in any Record	...	...	...	0	5	0
Opening a grave or exhuming a body for Coroner's inquest, or for purpose of identification						
Filling a Declaration <i>re</i> old Perpetuity ground, 6d. ; otherwise, 1s.	...	...	...	1	10	0
Certificate of approval of additional Inscription	...	...	...	0	2	6
Certificate of approval of Tablet, Headstone, or other stone erection not exceeding 3 ft. in height	...	...	...	0	5	0
Certificate of approval of Headstone, Monument, or other stone erection exceeding 3 ft., but not exceeding 6 ft. in height	...	...	...	0	10	0
Certificate of approval of Headstone, Monument, or other stone erection exceeding 6 ft., but not exceeding 10 ft. in height	...	...	...	1	0	0
Certificate of approval of Headstone, Monument, or other stone erection exceeding ten feet in height	...	...	...	2	0	0

OTHER CEMETERIES IN THE UNITED KINGDOM.

THEIR ARRANGEMENTS AND FEATURES.

The Secretary, at the instance of the Committee, has at various times visited Cemeteries in other places with a view to inspect the operations in them, and gain information by which any improvement deemed practicable might be introduced into the arrangements and working of the Dublin Catholic Cemeteries. The Cemeteries visited were as follows :—

IRELAND.—Dublin—the Mount Jerome, and Deans Grange ; Belfast—the Borough and Milltown (Roman Catholic) ; Cork—St. Joseph's (Capuchin), and St. Finbar's (Corporation).

ENGLAND.—Near London—Highgate, Kensal Green General (All Souls'), Kensal Green (St. Mary's Roman Catholic), West of London and Westminster (Brompton), the London Necropolis, or Woking, Surrey ; Birmingham—Borough Cemetery, Witton ; Manchester—Ardwick, and Philips' Park (Corporation) ; Liverpool—Anfield Park, and Toxteth Park ; Birkenhead—Flaybrick ; Sheffield—Brightside (Burngreave), Bierlow, and the General.

SCOTLAND.—Glasgow—The Necropolis, the Jeanfield, the Sighthill, the Dalbeth (St. Peter's Roman Catholic), the Cathcart ; Edinburgh—The Dean, and the Grange.

The advantages and privileges given by the Dublin Catholic Cemeteries Committee to the public for interment are not, so far as was ascertained, afforded with equal facility or to an equal extent, by any of the public Cemeteries visited.

This may be best illustrated by an analysis of the lowest charges made for interment in common or poor ground of the several Cemeteries, which are as follows :—

London.

				Adults.	Children.
Highgate and Nunhead ...	...	...	...	42s.	30s.
Kensal Green (All Souls')	...	...	...	30s.	25s.
Kensal Green (St. Mary's)	...	...	...	21s.	15s.
Brompton ...	...	...	...	36s.	26s.
The Necropolis, Woking ...	...	...	...	20s.	15s.
South Metropolitan, Norwood	...	...	...	42s.	30s.
Great Northern, Colney Hatch :—					

No. 1. Consecrated ground, 11s. ; Unconsecrated ground, 10s.

No. 2. „ „ 20s. ; „ „ 18s.

Children under 10 years of age, two-thirds of the above charges.

Birmingham.—Borough Cemetery, Witton, 8s. and 6s., 16s. and 13s.

Manchester.—Ardwick—adults, 21s., children, 8s. and 12s. 6d., still-born, 2s. 6d. ; Philips' Park (Corporation)—adults, 12s., non-resident ratepayers, 18s. ; children, 8s., non-resident ratepayers, 10s.

Sheffield.—Brightside (Burngreave) Bierlow, 10s., 18s., and 23s. ; under 12 years, 8s., 12s., and 14s. The General, from 8s. to 15s.

Liverpool—Anfield Park—7 years and upwards, 9s. ; under 7 years, 6s. ; still-born, 2s. 6d. Non-parishioners—7 years and upwards, 15s. ; under 7 years, 10s. ; still-born, 3s. Toxteth Park—Adults, 9s. 6d. ; under 7 years, 7s. 6d. ; still-born, 2s. 6d. Common graves restricted to parishioners.

Birkenhead.—Flybrick—7 years and upwards, 9s. ; under 7 years, 6s. ; still-born, 2s. 6d. ; non-parishioners, 21s.

Glasgow.—Cathcart—Under 6 years, 7s. ; above 6 and under 12 years, 10s. ; above 12 years, 16s. Jeanfield—(under 5 years) 6s. 6d. ; above 6 and under 12 years, 9s. 6d. ; above 12 years, 12s. 6d. Sighthill—Under 6 years, 9s. ; above 6 and under 12 years, 12s. ; above 12 years, 13s. Dalbeth—Coffin under 3 ft. long, 5s. ; above 3 ft. and under 4 ft. 6 in., 7s. ; above 4 ft. 6 in., 10s.

Edinburgh—The Grange on week days varies from 12s. to £5 10s., and on Sundays from 15s. to £6 13s.

Belfast.—The Borough, and Miltown (Roman Catholic)—Adults, 2s. 6d. ; children, 2s. 6d.

Londonderry.—The Borough—Adults, 2s. ; children, 2s.

Cork.—St. Finbar's—Adults, 2s. ; children, 2s. 6d.

Dublin.—Mount Jerome—Adults, 10s. ; children, 5s. Deans Grange—Adult or Child from inside the Union, 5s. each ; from outside the Union, 20s. each. While the charges at Glasnevin are—Adults, 1s. 6d. ; children, 1s. 6d. When brought from Government, or other public Institutions, and Coroner's cases, each 5s., except in the latter case, when interred by members of deceased's family, then the charge is only 1s. 6d.

LONDON CEMETERIES.

THE WEST OF LONDON AND WESTMINSTER CEMETERY, BROMPTON.

This Cemetery is under the control of the Executive, and the Department by which it is managed is the Board of Health or Board of Works.

There are two entrances, both unpretentious in character. It contains a block of buildings, comprising a church, offices, chaplain's dressing apartments, lavatories, etc. ; in it are several colonnades covering extensive ranges of catacombs. These occupy a very considerable space about midway in the grounds.

The area of the Cemetery is forty acres statute, ten of which are occupied by buildings and walks. The annual interments average about 4,000, two-thirds of which are made in the "common" ground. In it, as in the Sheffield Cemeteries, only two classes of interment ground are provided, namely, "common" and perpetuity. In the latter, the space in which graves are laid out are of 6½ ft. long, by 2½ ft. wide ; and for brick graves, 9 ft. long by 4 ft. wide, and of 9 ft. long by 6½ ft. wide. In the "common" ground the space appropriated for a grave is 6½ ft. long by 2½ ft. wide, the space usually opened being about 6 ft. by 2 ft. ; and when first opened the grave is, as a rule, sunk to 8, and sometimes 9 ft.. According to the system only one body is interred in each grave, which is not reopened for a period of ten years, except for a member of the same family.

“Common” graves, which had been buried in ten years previously, have been reopened for new interments; the depth excavated to, apparently, being about 7 ft.; and although the sidebanks of those graves, to which a space of $6\frac{1}{2}$ ft. long by $2\frac{1}{2}$ ft. wide is allocated, were braced up by several lengths of strong, broad pieces of wood, much of the clay at either sides sometimes rolls in during the excavation; but in no instance is any portion of a coffin in any of the adjoining graves exposed to view. It seems that in reopening such graves the practice is not to make the excavation further than the top of the uppermost or last coffin deposited therein. Over these graves headstones were formerly permitted to be erected, although the perpetuity had not been secured, but latterly this privilege has been altogether withdrawn.

THE LONDON NECROPOLIS, OR WOKING CEMETERY, SURREY.

This Cemetery, owned by the London Necropolis Company, exceeds in extent all other similar institutions in the three kingdoms; but in this respect only, can it be said to surpass, if indeed to equal, the majority of the other Cemeteries visited. The area of the ground enclosed exceeds 500 acres, and is only a portion of 2,000 acres purchased by the Company under Parliamentary powers.

The grounds form a vast expanse of gently undulating ground, carpeted with heather. Some portions of it are planted with evergreen trees and shrubs, and the soil being apparently a dry, yellow sand, would lead to the conclusion that its selection as the site for a Cemetery, apart from its great distance—twenty-eight miles—from the metropolis, was not unsuitable. Large allotments of ground have been appropriated in it for use by the different religious denominations, also to various parishes, societies, and communities. The portion allotted to the Protestants has been consecrated, and that appropriated to the Catholics has been blessed by the respective ecclesiastical authorities; but the other portions of the grounds are not consecrated.

Funeral parties from London are conveyed by railway. The Company undertake all incidental arrangements, including statuary work when required. At the offices, 2 Lancaster Place, Strand, patterns of coffins, etc., are kept for the convenience of persons who desire to have the Company supply all funeral requisites; and at Westminster Bridge a private station has been built, at which the friends of the deceased may assemble. Special trains are devoted to their service, and not more than forty minutes are occupied in reaching the Necropolis station from London. Arrived at the Cemetery, the train runs on a single line of rails into the grounds, and deposits passengers, etc., at the doors of the different chapels, which are built in a line with one another, but at a considerable distance apart. Maps of the different sections have been made.

There are two restaurants in the grounds under the management of the Company, who forbid the sale of spirituous liquors; one with several suitable waiting-rooms attached, is built contiguous to each of the chapels.

LIVERPOOL AND BIRKENHEAD CEMETERIES.

The most important Cemeteries at Liverpool appear to be Anfield Park and Toxteth Park. The former is situated about three miles east of Liverpool; it was established in the sixties, at a cost, including erection of offices, officers' residences, three churches, and enclosure of grounds, of about £160,000. Its

area comprises 120 acres, 70 of which are enclosed for the purposes of the Cemetery. It was founded by the parish of Liverpool, the purchase money being, by the sanction of the Treasury, raised by loan on the security of the rates, and the principal and interest payable by annual instalments, spread over a period of fifty or sixty years. There are three churches—one for Catholics, and two for Protestant Dissenters—erected on the grounds, at a cost of about £3,000 each. It is managed by a Committee of nine gentlemen, elected by the ratepayers.

There are three classes of interment ground in this Cemetery :—

- 1st. Ground in which interments are not allowed, except the perpetuity thereof has been secured.
- 2nd. Ground in which, on part payment of the perpetuity, interment is permitted; the twelve months subsequent being allowed for completing the purchase.
- 3rd. Ground in which “common” interments take place. The graves for this class of burials are 8 ft. long by 4 feet wide, in the centre of which the space opened is about $6\frac{1}{2}$ ft. by 2 ft 3 in., and to a depth of 10 ft. Only one coffin is put into each grave every day; but the grave is not closed until filled by interments.

The size of the graves in the perpetuity ground is 8 ft. by 4 ft., and 9 ft. by 4 ft. 6 in. The number interred annually in this Cemetery averages about 6,000.

Toxteth Park Cemetery, situated about three miles south of Liverpool, was similarly established, and managed on the same plan as Anfield Park. Its area is about forty-five statute acres, and the amount expended in purchase of the grounds, in enclosing them, and in other incidental outlay, was £60,000. The average annual number of interments made in it is about 3,500, two-thirds of which take place in the “common” ground. There are similar classes of interment ground as at Anfield Park, but the “common” ground is now restricted to the burial of parishioners.

Birkenhead Cemetery comprises about sixteen statute acres, and was opened about the same time, at a cost, including the erection of three churches, of £40,000. There are three classes of interment ground here also.

SHEFFIELD CEMETERIES.

The Brightside, Bierlow, was established about the year 1863. It was founded and is managed similarly to those at Liverpool. It comprises twenty-seven statute acres. Graves in perpetuity ground when opened first are, as a rule, it was stated, excavated to 11 ft. In the “common ground” the depth to which graves are sunk varies.

The system upon which the charge for ground or vaults disposed of in perpetuity is made, seems to be regulated by the amount at which a person's premises or dwelling may be valued for the purposes of the Poor's-rate, whether parishioner or non-parishioner; but in the latter case there must be produced “a receipt of the Poor-rate for the house in which the person to be interred had died.”

There are two churches erected in this Cemetery—one for the Protestant Church Establishment, and one for Protestant Dissenting bodies.

The General Cemetery was established about five years after Glasnevin, and is owned by a joint-stock company, who have a special Act of Parliament. Graves are laid out in spaces of $7\frac{1}{2}$ ft. long by $3\frac{1}{2}$ ft. wide, in the perpetuity

ground, and of 7 ft. long by $3\frac{1}{2}$ ft. wide in the "common." About eleven or twelve bodies, adults and children, are interred in each "common grave" which is never closed until filled with interments. One-fourth of the interments made take place in the "common" ground.

The number of burials made in these two Cemeteries average annually about 1,600 respectively.

EDINBURGH CEMETERIES.

Of the eight Cemeteries in the neighbourhood of Edinburgh—namely, Calton, Canongate, Dalry, Echobank, St. Cuthbert's, Warriston, the Dean, and the Grange—the most important are the two last named. Both seemed to be well kept, particularly the Dean Cemetery, which is adorned with a fine collection of full-grown shrubs, and several well-executed monuments, some of high merit.

That Cemetery is about one mile and a half west of Edinburgh, and its area twelve and a half statute acres. It is owned by a joint-stock company. The number of burials made in it does not exceed four or five a week. It would seem that none but the wealthier classes are interred in it, and in ground first secured in perpetuity.

The Grange, or Southern Cemetery, is situated about two miles south of the city. It was established in 1846, and is owned by a joint-stock company. The annual average number of interments made there is about 850, nearly three-fourths of which are "common." Here, like as in the Dalbeth Cemetery, Glasgow, there are only two classes of interment ground, "common" and perpetuity. Persons of different religions are interred in it, and a portion of the ground is appropriated to each denomination, Catholics, Protestants, and Nonconformists. The Catholic portion has been blessed, and that allocated to the Protestants consecrated, by the respective ecclesiastical authorities.

As to the space allotted to the graves, the space opened for "common" interments is $6\frac{1}{2}$ ft. long by $2\frac{1}{2}$ ft. wide, and only to a depth of 6 ft., and yet it was stated that five or six bodies are put into each such opening. It seems that one body only is interred in each of those graves every day, after which it is filled up, and opened the next day, and another body deposited in it, when it is again closed until the following day, and thus on until the grave is filled with interments.

With respect to charges, the system followed in charging for interments in perpetuity ground in all the Scotch Cemeteries visited, is as follows:—The charge for interments is regulated according to the "style of funeral," and the number of carriages in attendance, as well as the section in which the burial takes place. The charge for interments of this class in some Cemeteries is from £2 2s. to £6 6s., when the age is over twelve years; when over six and under twelve years, the charge made ranges from £1 10s. to £5 5s., and in other sections when the age is under six years, and if the coffin is carried under the arm, the charge for interment varies from £1 to £4 4s.

GLASGOW CEMETERIES.

Of the Glasgow Cemeteries, the Necropolis has some advantages over the others. It is longer established, the site it occupies is imposing, and it contains monuments superior in general as to design and execution, and apparently of more lasting material. Its area is between forty and forty-five statute acres,

and it is owned and managed by a body of merchants, designated "The Merchants' Hall Company," whose available funds have grown, it was stated, to a very large amount. The Company have also, it appears, two very valuable estates.

Among the objects of the Company is that of maintaining old, respectable, but unsuccessful merchants, by giving them, when incapacitated, a yearly stipend during life. Widows' Institutions, and others, are also aided, if not supported by the Company; and they have acquired or built a new public hall in George's Square, Glasgow, at a cost of over £57,000. Large bequests and donations are frequently left to the Company, and it was stated, that in recent times, a gentleman died leaving them a bequest of £20,000.

The Necropolis stands on a height of about 250 feet in the centre of the city, and is entirely composed of what is termed whinstone rock. The plan upon which the vaults and other places for burial have been arranged, next the entrance to the Cemetery, partakes somewhat of a series of terraces, rising one over another, the vaults and plots for burial being constructed in spaces made by blasting or quarrying.

The ground, although kept in becoming order, has not the pleasing effect which is produced by the presence of judiciously planted shrubs or evergreens. It appears that the smoke and gases arising from the numerous factories in the city, are fatal to their growth. The net amount available out of the receipts from the Glasgow Necropolis, for the year 1877, was about £2,500. Apparently none but the wealthier classes are interred there.

Jeanfield comprises thirty statute acres; and it was stated that the interments made in it exceed those in any other cemetery at Glasgow. It is owned by a joint-stock company. About three roods of the ground are appropriated to persons of the Hebrew persuasion, and are enclosed by an iron railing.

Sighthill is about one mile and a half from Glasgow. It, and the newly-established Cathcart Cemetery (four miles from the town), are also owned by joint-stock companies.

St. Peter's Catholic Cemetery (Dalbeth), is situated three and a half miles south of Glasgow. There are two Cemeteries, one adjoining the other. The older one, comprising two acres, has been closed, except to those who had acquired perpetuity rights. Extensive convent buildings, occupied by a community of nuns, stand on part of the ground. The new grounds enclosed comprise about twenty acres, ten of which are appropriated for the purposes of the Cemetery. Both are under the control and management of the Catholic Archbishop of Glasgow, and a Board composed of clerics and lay gentlemen. The Cemetery is blessed, and is the only one at Glasgow for the exclusive use of Catholics. During the year 1877 there were 3,847 interments made in both grounds.

In all the Glasgow Cemeteries in which ordinary interments take place, the ground appropriated for the purpose is apart and distinct from that used for better-class interments.

The Glasgow Cemeteries are not consecrated, with the exception of a small portion of Sighthill Cemetery, appropriated for the exclusive use of Protestants, and the Dalbeth Catholic Cemetery, which is blessed; nor is there, except at Sighthill (in which a portion of the building used there for an office is utilised for reading the burial service at the funerals of Protestants), any sacred edifice in any of the Glasgow Cemeteries.

GENERAL OBSERVATIONS.

The soil of the different Cemeteries varies, according to the situation of the grounds ; but, excepting in a few instances where the strata is composed of rock, that of all appeared fairly adapted for the purposes of a burial-ground.

In the laying out of the grounds much diversity is apparent in the arrangements of all ; thus, while those of the Grange at Edinburgh are intersected with walks, suitable distances apart, which divide the ground into sections forming parallelograms, in the Jeanfield, Glasgow, the walks which intersect the ground make the compartments (as they are termed) much of an oval shape. A considerable portion, too, of the grounds of Anfield Park, Liverpool, is occupied by landscape gardening—such as having a number of walks converging and diverging at several points, and by the intertwining of many curved and semi-circular walks.

Extensive ranges of catacombs for burial, at immense expense, have been erected in many of the Cemeteries, particularly in the Grange, Edinburgh ; Anfield-park, Liverpool ; and the Brompton, London.

The Board of Management of each of the Cemeteries established by parishes, consists of nine gentlemen elected by the ratepayers ; each of them have to be re-elected periodically ; all their meetings are public, at which reporters for the press attend. In the Cemeteries at London, founded and maintained on joint-stock principles, the Board of Management consists of ten Directors, each of whom is paid one guinea for every meeting of the Board at which he attends.

With respect to the ground allotted for “common” interments in some of the Cemeteries, notably in the Grange, Edinburgh, Anfield Park, Liverpool, and the Brightside (Burngreave), Bierlow, Sheffield, a system has been for several years past in operation which appears to have advantages ; in each of these Cemeteries the practice is, to make “common” interments in alternate ranges of graves in perpetuity ground which is not favourably circumstanced—the intermediate ranges being utilised for ordinary general burials. The advantages arising from the adoption and proper working of the system are, that once this class of interments is made, and the ground suitably levelled and arranged, the alternate ranges so used, ever afterwards presents a beautiful green sward, unbroken by excavations when made intermittently for fresh burials, and affords a ready mode of access to perpetuity and other graves in the intermediate ranges. The system, where adopted, would effectually prevent the bad effect caused by opening all the graves in every range from time to time for burial, and would prevent, too, headstones being erected, in numerous instances, so close to one another, that nothing could pass between them, by which an overcrowded appearance is given to the grounds, and an unfavourable impression of the arrangements generally produced.

In England, a charge, in addition to the interment fee, is imposed in each case, whether interment be made in “common” or perpetuity ground, for the attendance of the clergyman officiating. For each interment made in the “common” ground, the charge made thus is 3s., and on interment in perpetuity ground it varies—sometimes reaching 10s. and more. At St. Finbar’s (the Corporation) Cemetery, Cork, the charge made for the use of the chapel is 5s.

The Catholic Cemeteries Committee is the only body (so far as ascertained) in the three kingdoms who permit the offices to be opened upon Sundays for the transaction of business.

COMPARATIVE STATEMENT OF CHARGES for securing right of Burial in Perpetuity, in a grave (other than in reserved ground or pet sites) in several Cemeteries :—

NAME OF CEMETERY	In Graves in which burial is permitted with option of purchase afterwards			In Graves in which burial is permitted with option of purchase afterwards		
	CLASS 1			CLASS 2		
	£	s.	d.	£	s.	d.
KENSAL GREEN (All Soul's) LONDON	3	6	0	—	—	—
HIGHGATE, LONDON	3	8	0	—	—	—
THE LONDON NECROPOLIS, WOKING, SURREY	2	10	0	—	—	—
ST. MARY'S CATHOLIC CEMETERY	5	5	0	—	—	—
SOUTH METROPOLITAN, LOWER NORWOOD	3	3	0	—	—	—
NECROPOLIS, GLASGOW	3	0	0	—	—	—
PHILIPS PARK (Corporation) MANCHESTER	Residents within city 2 0 0 and 2 10 0			Others 3 0 0 and 3 10 0		
BIRMINGHAM CITY CEMETERY				1 12 0		
ANFIELD PARK, LIVERPOOL	2	10	0	1	15	0
TOXTETH PARK, LIVERPOOL	2	10	0	—	—	—
MOUNT JEROME, DUBLIN	* 3	2	6	* 2	2	6
* According to time purchased.	* 4	2	6	* 3	2	6
	* 5	2	6	* 4	2	6
DEAN'S GRANGE, DUBLIN	* 3	0	0	—	—	—
* According to District person resides in.	* 4	10	0	—	—	—
	* 5	0	0	—	—	—
	* 6	0	0	—	—	—
GLASNEVIN, DUBLIN	2	0	0	0	15	0
Offices—4 Rutland Square, E.						

STATEMENT OF CHARGES for Burial in the several Sections (exclusive of in reserved ground or pet sites) when first buried in, and at present (1900), in Glasnevin Cemetery :—

Year	GARDEN SECTION		DUBLIN SECTION		SOUTH SECTION		ST. BRIDGET'S SECTION		POOR GROUND	
	Adults	Children	Adults	Children	Adults	Children	Adults	Children	Adults	Children
1832	£ s. d. 0 12 6	£ s. d. 0 7 6	£ s. d. 0 17 6	£ s. d. 0 10 0	£ s. d. 0 17 6	£ s. d. 0 10 0	£ s. d. ..	£ s. d. ..	£ s. d. 0 3 0	£ s. d. 0 2 0
1846	..	..	..	..	..	..	..	..	..	..
1839	..	..	..	..	..	..	..	..	0 3 0	0 2 0
1878	..	..	..	..	..	..	† 1 2 6	0 12 6	0 1 6	0 1 6
1900	* 0 12 6	* 0 6 6	* 0 17 6	* 0 10 0	* 0 17 6	* 0 10 0	1 2 6	0 12 6	0 1 6	0 1 6

* At first burial in, with option of purchase, the charge is—Adults, 15s. ; Children, 8s., and after the right of burial is secured, the charge is—Adults, 12s. 6d. ; Children, 6s. 6d.

† The drainage of this Section cost a very large amount. Each grave for first burial is excavated to 9 feet.

COMPARATIVE STATEMENT OF CHARGES FOR BURIAL IN SEVERAL CEMETERIES.

The subjoined tabular Statement has been compiled from the printed tariff of charges of the several Cemeteries noted.

The maximum term of charges of the several Cemeteries noted.

Name of Cemetery	Vaults		Earth Graves		Earth Graves, with option of purchase				Public or Common Graves		Charge of 7s. 6d. for Minister officiating.
	Adults	Children under 10 years	Children		Adults	Children		Adults	Children		
			Under 10 years	Under 2 years		Under 10 years	Under 2 years		Under 10 years	Under 2 years	
Kensal Green (All Soul's) London	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	}
	6 6 0 and 5 5 0	4 4 0 and 3 3 0	4 4 0	2 10 0	2 5 0	2 5 0	2 5 0	1 10 0	1 5 0	1 0 0	
Highgate (A), and Nunhead (B), London	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	}
	6 6 0 and 6 5 0	4 4 0 and 3 10 0	3 3 0 and 2 2 0	2 2 0 and 1 8 0	2 3 6 and 1 11 6	2 3 6 and 1 1 0	2 3 6 and 1 1 0	2 2 0 and 1 10 0	1 10 0 and 0 15 0	under 3 years and 0 12 6	
The London Necropolis, Woking, Surrey	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	}
	7 7 0	7 7 0	4 4 0	4 4 0	2 2 0	1 10 0	1 10 0	1 0 0	0 15 0	under 7 years and 0 15 0	
St. Mary's Catholic Cemetery—Kensal Green, London	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	}
	5 5 0	5 5 0	3 3 0	3 3 0	2 2 0	2 2 0	2 2 0	1 1 0	0 15 0	under 7 years and 0 15 0	
South Metropolitan, Lower Norwood, London, E.C. 17 In border graves.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	}
	5 5 0	3 10 0	under 8 years and 3 3 0	3 10 0	2 2 0	under 8 years and 1 10 0	2 2 0	1 1 0	0 15 0	..	
Necropolis, Glasgow—The charges for burial are regulated according to the number of carriages at funeral, and the number of horses engaged in drawing the hearse.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	}
	6 6 0	5 5 0	6 6 0	5 5 0	5 5 0	5 5 0	5 5 0	..	..	..

Church Service, 7s. 6d. If burial not made at fixed hour, 7s. 6d. extra charged.

Church Service, 7s. 6d. If burial not made at fixed hour, 7s. 6d. extra charged.

	Charge for Minister officiating in all cases, from 2s. to 10s. 6d., according to hour.	From 1s. to £1 1s. for Minister officiating.	Charge made for Minister officiating.	Charge made for Minister officiating.	Chapel Service, 7s. 6d. in each case, whether adult or child.	*Coming from outside the Union.	No charge for Religious Service.
	Non-Rate-payer	Non-Rate-payer	Non-Rate-payer	Non-Rate-payer	Non-Rate-payer	Non-Rate-payer	Non-Rate-payer
Philips Park (Corporation) Manchester	3 0 0 2 15 0 2 10 0	2 10 0 2 0 0 1 18 0	1 6 0 1 0 0 0 18 0	1 6 0 1 0 0 0 18 0	1 6 0 1 0 0 0 18 0	..	..
Birmingham City Cemetery—Wotton	4 10 0 3 10 0	4 10 0 3 10 0	2 2 0 1 15 0 1 10 0	2 2 0 1 15 0 1 10 0	2 2 0 1 15 0 1 10 0	..	..
Anfield Park Liverpool	2 2 0 1 10 0 1 11 6	2 2 0 1 10 0 1 11 6	2 2 0 1 10 0 1 11 6	2 2 0 1 10 0 1 11 6	2 2 0 1 10 0 1 11 6	..	..
Toxteth Park, Liverpool	..	..	2 2 0 1 11 0	2 2 0 1 11 0	2 2 0 1 11 0	..	..
Mount Jerome, Dublin	3 0 0	3 0 0	2 10 0 2 10 0	2 10 0 2 10 0	2 10 0 2 10 0	..	..
Dean's Grange, Dublin	..	..	2 10 0 2 10 0 1 10 0	2 10 0 2 10 0 1 10 0	2 10 0 2 10 0 1 10 0	..	..
Glasnevin Dublin— Offices, 4 Rutland Square, E. A—In ground at New Chapel, South St. Bridget's, and at some of the walks B—In O'Connell Circle C—In Chapel Circle, Curran's Square, and at some walks D—Along some walks.	3 0 0 2 15 0 2 10 0	3 0 0 2 15 0 2 10 0	2 10 0 2 0 0 1 18 0	2 10 0 2 0 0 1 18 0	2 10 0 2 0 0 1 18 0

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